TREATISE OF CHIRURGERY. 1652.

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By Leonardo Fioravanti.
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A TREATISE OF CHIRURGERY:

PUBLISHED

Wih many EXCELLENT

EXPERIMENTS AND SECRETS;

Found out by the Same Author.

LONDON,
Printed by G. D. 1652.

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OF

CHRISTENDOM.

OR

THE NEW LIFE

To the Reader.

HAving taken upon me to write a breif Treatiſe of Chirurgery, in the which I will write the meer verity, and that with as much brevity as may be, becauſe the truth uſeth but little room, for the Philoſopher writeth, that the truth is ſuch a light as all men doe hide, covering it with divers abuſes, as the Poets many times doe; for when they write one of their tales, they goe about to hide it, and thus to our purpoſe: Thoſe that write great volumes cannot chooſe many times but hide the truth; for in much matter there entereth both good and bad, and therefore I will write no more then is neceſſary, declaring what Chirurgery is, and in what order it ſhould be uſed with all his accidents, ſhewing what Wounds are, with Impoſthumes and Vlcers, how they ingender, and when they are ingendered, how to cure them and diſſolve them: A diſcourſe which will pleaſe many, becauſe it is onely truth, and of great importance: Let every one therefore know, that Science with experience doe appear to be one thing, and at this preſent every one is certain thereof, that the experience of Phyſick, as well as of Chirurgery, cannot be good without Science or Method, as a man may term it; but I ſay, that Experience is better then Science in theſe two Arts, that is, in Phyſick and Chirurgery, for Science onely ſheweth the vertue, the which may be done with Practiſe that hath no Theorick; of which I have written ſufficiently in my Caprici Medicinale, *and that this which I write is truth, I will prove it, for I ſay, that none can help with the onely Method, but alwayes it is neceſſary, that there be ſome experience or practiſe, therefore thoſe that doe delight to underſtand, let them follow this my ſhort Treatiſe, in the which I will treat of things moſt neceſſary to be known, and will ſhew how eaſie it is to work in that Art, declaring all the difficult matter, ſo that every one may ſee and perceive it plain, and afterwards I will ſhew how to make many new Medicines, as well for Wounds, as for the other ſorts of ſores, which have not been uſed neither of old Doctors nor of new; the which Remedies are of ſuch vertue and ſtrength, that the world will wonder at them for their notable quick working, and hereafter I will write what Chirurgery is.*

The Contents of the Chapters of this Book.

WHat Chirurgerie is fol. 3
What Wounds are 7
Of Ulcers, and what they are ibid.
Of Impoſthumes, and their kinds 8
Of Fiſtulaes and their kinds 9
Of all ſorts of ſcabs 10
Of Formicola, and his effects 11
A diſcourſe of wounds, and other kinds of inward ſores ibid.
An Order to uſe in healing all manner of diſeaſes appertaining to the Chirurgian 13
Of Medicines to be uſed in all kind of wounds outward, with eaſe and brevitie 14
To help Ulcers of all ſorts 16
The Order to be uſed in curing Impoſthumes of divers ſorts 17
The Order to cure all manner of Fiſtulaes 18
To help all manner of Scabs 19
To help Mal di formica 20
Of the Tow which is laid upon wounds by common Chirurgians 21
Of the digeſtive, with the which they dreſſe wounds after the aforeſaid Tow 22
Of the mundificative Unguent, wherewith they dreſſe the wounds after they are digeſted, to mundifie them ib.
Of their Incarnative wherewith they dreſſe the wound after it is mundified 23
A rare ſecret, the which this Author did ſend unto a very friend of his, being in the wars in Africa, the which helpeth all wounds, either by cut, thruſt, galling with arrows, or Harquebuſh-ſhot, or otherwiſe ibid.
Of thoſe Unguents that cicatrize wounds 24
A remedie to help a wound with great ſpeed of our Invention ibid.
An excellent ſecret to heal wounds of Gun-ſhot or Arrows without any danger ibid.
A Diſcourſe upon old wounds that are not yet healed, and their ſoveraign remedie 25
To diſſolve a bruiſe in ſhort time, when it is new done ibid.
To help a wound quickly that is in perill of any accident 26
To ſtop the flux of bloud in wounds with great ſpeed ibid.
Another remedie to ſtay the Flux of bloud in a wound 27
Of our Cerot magno, that helpeth againſt all ſorts of ſores and wounds ib.
Of our Magiſtral Unguent that helpeth divers ſorts of ſores 28
To make Oyle of Frankincenſe 29
Of Oyle of Wax and his effect ibid.
To help the tooth-ach that is cauſed of rotten teeth, or that cometh of a deſcenſion of the head 30
Againſt a ſtinking breath 31
To help thoſe that have a great Cough in the ſtomack ibid.
To help thoſe that cannot hold their water 32
To help thoſe that cannot make water 33
To help thoſe that have great burning of their Urine ibid.
To help thoſe that have great pain of the Gout 34
A remedie againſt the Peſtilence, that preſerveth thoſe that uſe it 35
To help Pellaria, a diſeaſe which cauſeth the hair and beard to fall away 36
To help a carnoſity in the yeard ibid.
To help a white ſcall 37
To help thoſe Carvoli that come upon the yeard, and their cauſes 38
A Diſcourſe of thoſe ſores that come of the Pox, and how to help them quickly 39
The cure of one that had the Pox in his head 40
The cure of a wound in the head, and the hand ibid.
A great ſecret particular for the Flux and

The Contents of the Chapters.

and Dissenteria. 41
The cure of one that was poisoned with Arsenick 42
The cure of an ulcerated leg 43
The cure of the Gout on a certain Gentleman ibid.
Of the causes of the Sciatica, *and how yee may help it* 44
A most excellent remedie to help the Flux of the body, with a certain discourse thereon 45
A Discourse as concerning Corns in the Feet or elsewhere, with their Remedies ibid.
Of an Infirmitie of Importance, that cometh upon the extremitie of the Toe, upon the nail 46
A Discourse upon the Emeroids, with the order to cure them, with most excellent Medicines of our Invention 47
A great Secret to help those that are burst or have the Rupture ibid.
A rare secret and divine, to help those that are troubled with the Spleen 48
Another great secret to help the Spleen with great speed 49
The cure of a certain Spaniard called Carabasall di Cordonet, *which was troubled with the* Pox ibid.
The cure of the stitch in the side with retention of Urine ibid.
The cure of a Spaniard in Naples, *who was wounded in the head* 50
The cure of a certain Gentleman, who had Mal di Formica. ibid.
Certain cures that this Authour did, when he travelled into Africa 51
The cure of the Flux, wherewith I helped the Armie of the Emperour in Africa 53
A goodly remedy found out by me for wounds in the head ibid.
The cure of one that had his nose cut off, and set on again 54
The cure of an arme of S. Giordano Ursino 55
A great chance that happened at the assault in Africa ibid.
The cure of Wounds being poysoned, and of other sores 56
A Remedy found out by me, against the poyson of a Fish. 57
Of the taking of Africa *and its destruction* ibid.
The cure of a great Wound on the head 58
A very strange thing that happened in the aforesaid year. ibid.
The cure of a Fistula in the lower parts 59
Of many that I cured in Naples 60
A cure of Ulcera putrida, *which was in the arme* 61
The cure of Ethesia *in the beginning* 62
The cure of a certain man, wounded in thirteen places ibid.
Of Remedies that help many diseases 63

Here beginneth the order to make divers and sundry Medicines of our invention, never found out before by any man. And first to make our Petra Philosophale, *that helpeth against all manner of diseases that happeneth unto man or woman, or any other Animall Terrestriall* 64
To make our Balm artificiall, with the order to use it, and wherefore it serveth 66
To make our Aromatico, *the which helpeth against all manner of infirmities, of what quality soever they be* 68
To make our Electuario Angelico, *and the order to use it, and in what diseases* 69
Of the vegetable stone of our invention, to transmute a body of one complexion into another, and to make him sound for ever 70
Our soluble Sirrup, with the order to use it 71
Our Sirrupo magistrale Leonardo, *the which serveth against an infinite number of diseases, and is a rare Medicine* 72
Our Sirrup against the melancholy humour, and especially where there is ventosity in the stomack 73

The Contents of the Chapters.

Our Potion of Lignum Sanctum, *which is miraculous to dissolve crude and maligne humours, with the order to use it in the French Pox, and such like diseases* 74

A most marvellous Water and rare, to cause a man to avoid the Gravell in Urine, and to mundifie the Reines 75

To make the water of Ligum Sanctum *most wholsome against the Pox, with a a new order* 76

Our distillation for the Etesia, *which is of marvellous vertue, and without comparison, with the order to use it* 77

Our Vegetable Sirrup, which is miraculous and divine 78

An Electuary that helpeth the Cough with great speed and ease 79

Electuario benedicto Leonardo, *which purgeth the body without any greif, and is miraculous in his operation* 80

An Electuary against the evill disposition of the Liver and Stomack 81

Our magistral Electuary of Sulphur, the which serveth against divers sorts of infirmities Ibid.

Our Electuary of Consolida major, *that serveth for many diseases inwardly* 82

Our imperial Electuary for the Mother 83

Pills against Poyson, the which are of marvellous vertue Ibid.

Unguento magno Leonardo 84

Oil of Hypericon, *the which is most miraculous for Wounds and Bruises* 85

To make our Oleum benedictum, *the which healeth Wounds divinely* 86

A magistral Water, the which preserveth the sight a long time, and mundifieth the eyes of all spots Ibid.

To make oil of Vitiol compound, the which preserveth nature in his strength 87

Oleum Philosophorum de Termentiva & Cera 88

Our Magno Liquore, *the which is of great vertue* 89

Pillolæ Angelicæ, *the which evacuate the body without any impediment, and are most profitable* 90

Pillolæ Aquilonæ *of our invention* 91

Our Quinta essentia solutiva, *which is of marvellous operation in divers matters* Ibid.

Our Sirrup of Quintessence, the which is of marvellous vertue 92

Pillolæ magistrales, *which are good against divers infirmities* Ibid.

A compound Aqua vitæ, *the which serveth against all cold diseases of the stomack* 93

A compound oil against Poyson, the which is of a marvellous vertue ibid.

A marvellous Sope, that helpeth those which cannot spit but with great pain 95

To make the Quintessence of Honey 96

To make our Elixer vitæ, *or* Aqua Cœlestis 97

To make Aqua Reale vel Imperiale, *the which maketh the teeth white presently, incarnateth the gums, and causeth a good breath* 98

A kind of Pill most convenient for the eyes, and comforteth the stomack 99

A discourse upon a Compositon that preserveth a man or woman in health a long time 100

A marvellous Water to be used of all Chirurgians in curing of their Patients ib.

To make our Caustick 101

To make oyle of Antimony ibid.

A pretious Liquor above all other 102

A secret of marvellous vertue ibid.

Our secret of marvellous vertue in act and strength 103

To rectifie and preserve the sight of those that are weak sighted ibid.

Of Lac Virginis, *and the order to make it* 104

To calcine Tutia, *and to bring it into a salt* ibid.

To precipitate Mares, *and to bring it into a red powder, called* Crocus martis, *the which serveth for divers purposes* 105

A secret of Turpentine of Ciprus ibid.

FINIS.

How that our Phyſick and Chirurgerie is better then that, the which the Ancients have commonly uſed.

THere is no doubt, but that our new Phyſick and Chirurgerie, is better then that, the which the Ancients have uſed, becauſe it helpeth the ſick with more eaſe and ſpeed, and much more ſafer, and to ſhew the truth, the Ancients had never knowledge of our *Dia Aromatico*, nor of *Electuario Angelica*, nor of our *Pillole Aquilone*, nor did not make our *Sirrupo ſolutivo*, nor yet our *magno liquore*, with a number of other Medicines found out by me, the which are written in the end of this Book, with the which I have done wonderfull cures, as thou mayeſt read in my *Theſauro de la vita humana*, and truly moſt neceſary for all Profeſſors of this Art, becauſe therein thou ſhalt find ſo many goodly experiences, as it would cauſe the world to wonder thereat: But to return to our purpoſe, I ſay that the Ancients, which had not knowledge of our remedies, they wanted alſo knowledge of the true Phyſick and Chirurgerie, as by the experience thou mayeſt ſee; I ſay not this to ſpeak evill of thoſe wiſe and Ancient Doctors, that were Inventors thereof, but I ſay it to ſay the truth, and many ſhall be my teſtimony of this truth. Becauſe in many countries, where our works that are Imprinted are come, they begin to pactice after our order. And this order of curing, I repute it not to my Science, but a work that God would reveal unto the world through my meanes, and to ſhew the truth, there hath been none, that hath found the Medicines for wounds with ſo much eaſe and brevitie, as I have done.

Who hath ever found the true Remedie for the Gout, for the Quartan, for Fluxes, and all ſorts of Fevers, as I have done? Or what is he that ever brought the whole Art of Phyſick and Chirurgerie into eight ſmall Volumes, as I have done? What is he that ever writ of the Peſtilence, and of his qualitie, and remedies, and orders to be uſed in the ſame, as I have done? And if there be any that doth not credit me, let them make experience of all that I have ſaid; and I promiſe

miſe you, and ſwear as I am a true Knight, they ſhall finde more truth then I will write at this time, being as I have ſaid, a Work given of God, for a univerſall benefit of all the World, and therefore I exhort every one of the Profeſſors of Phyſick and Chirurgerie, to follow this our truth, becauſe they are of ſo great experience, that it ſeemeth miraculous unto man, as I have ſeen many yeers ago, to my great honour, and ſatisfaction of the people of the world, and thus doing and working, thou ſhalt come to know that our Phyſick and Chirurgerie is better and wholeſomer, then that which hath been uſed of the Ancients untill this preſent time.

Certain Remedies for all Captains and Souldiers that travell either by Water or Land.

THere are three Infirmities, that offend the Souldiers in the camp above all the reſt, the which are theſe, Fevers, Wounds, and Fluxes of the body, the which thou maieſt help in this Order following, with theſe Medicines, that is, our *Quinteſſence* of Wine, our *Balſamo*, *Magno liquore*, *Quinta eſſentia ſolutiva*, aud *Specie Imperiale*, and the order to uſe them is thus. When any hath a Fever or a Flux, then preſently, when the diſeaſe beginneth, let him blood in one of the two Veins under the tongue, cutting it overthwart, and this thou ſhalt doe in the evening, then the next morning, take a doſe of our Imperiall powder mixt with wine, and this ye may do without any diet or ſtraight order, that being done, give him three mornings together, half an ounce of our *Quinteſſence* ſolutive with Broth. But if it be a Flux, and that the Patient is not cured, let him ſtand in a cold bath of ſalt-water of the Sea, three or four hours or more, and he ſhall be perfectly helped.

Then as concerning wounds, as well cuts as thruſts, and as well gallings with arrows, as Harquebuſſe-ſhot, and other ſorts, thou ſhalt cure them thus. The firſt thing that ye ſhall doe to them is to waſh them very clean with Urine, and then dry them well, then put therein our *Quinteſſence* of Wine, and preſently

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joyn the parts together, and ſow or ſtitch them cloſe, then put thereupon five or ſix drops of our *Balſamo*, and upon the wound lay a cloth wet in our *Magno liquore*, as hot as he may ſuffer it, and this yee ſhall doe the firſt day. Then the next day follow this Order : Firſt put thereon our *Quinteſſence*, and a little of our *Balſamo*, and then our *Magno liquore*, very hot, and never change that Medicine, and thus doing the wound ſhall heal with great ſpeed, and in a quarter of the time, that the common Chirurgians are able to doe it, by the grace of God.

 A Short

A ſhort diſcourſe of the moſt excellent Doctor and Knight *Leonardo Phioravante Bologneſſe* upon Chirurgery, with a declaration of many things neceſſary to be known. Never written before in this order ; whereunto is added a number of notable ſecrets found out by the ſaid Authour.

The Preface.

IT is to be underſtood, that when the Almighty Creator had made the world, he alſo created all manner of Beaſts, as well on earth as in the water, with other Foules, after which, ſaith the holy Scripture, he created man after his own Image and ſimilitude, and to him gave power over all things created, and with the ſame grace and reaſon, through the which he was apt to rule, and have knowledge of all through the Spirit of God, as to have knowledge of all things whereunto he gave his mind and underſtanding, as it is at this preſent to be ſeen among men in the world, that have knowledge of divers and ſundry things, all neceſſary for thoſe that will live in the world with honour: For ſome underſtand the Art of Husbandry, which was the firſt Art uſed in the world, for ſo much as without it we cannot well live, as it is plainly ſeen. There are others that have knowledge in keeping beaſts of all kinds, apt or meet for mans body, as Goats, Kine, Hogs, Hens, Geeſe, Horſes, Mules, and ſuch like. There are others that have knowledge in Navigation, without the which alſo the world would be unperfect, as it is ſeen by experience. There be others that have knowledge in Coſmograhie, *whereby they know divers parts of the world whether men may travell. There be others that have knowledge in the Art of Warres, whereby they may help to defend their Prince and Countries in executing of juſtice. There be others that underſtand* Aſtrologie, *by the which they know the courſe of Planets, and their effects: Others underſtand the* Mathematicks, *whereby they meaſure land and all other things: Others ſtudy* Muſick *to accord voices together; And others underſtand Phyſick to help the diſeaſed bodies of humane Creatures, and alſo Animals of divers and ſundry infirmities. There be others that underſtand Chirurgery, to help all manner of ſores that happen unto men:*

men: upon which Chirurgery we will write a breif discourse, and pleasant reason, and will leave apart the Science that is doubtfull, because there is no Science in the world wherewith a man may doe good, if therewith be no practise or experience, as a man may say. The which experience is master of all things, as it is plainly seen; and therefore we will give you to understand, which of those parts be best or most necessary in this Chirurgery, either to help those that are hurt, or the Science, or experience. And we will shew the meer truth without any dissimulation or fraud, as I have alwayes done in my Works which are printed, and at this present doe intend to doe, if Almighty God give me grace, and quicken my spirits or wits, in writing that which shall be to his honour, and profit to the world.

What

Secrets of Chirurgery

What Chirurgery is.

CHirurgery is both Science and practiſe, and to ſay the truth, he that will know the compoſition of mans body, muſt of neceſſity have ſome Science, and be Anatomiſt, although the ſame Science be a thing to be learned by practiſe, for I have ſeen many times, thoſe which were unlearned, to be expert in the Anatomy of mans body, and thoſe were Painters and Drawers, the which was neceſſary for them to know to frame their figures accordingly: and therefore I take not that for Science, but practiſe: For Science is onely that wherewith the cauſes of every infirmity is found out, and is of ſmall effect to our purpoſe, becauſe Chirurgery helpeth not onely the cauſe, but alſo the effect after it is known, and therefore I may ſay, that Chirurgery is no other then a pure and meer practiſe, and that it is onely neceſſary for the Chirurgian to know how to ſtitch a Wound well, to mundifie an Ulcer, and to keep it from putrifaction, and keep it from alteration, ſo that there run no evill humours unto the place offended, and to know all kind of Unguents that are apt to heal all kind of Wounds and Ulcers, which thing muſt be known by practiſe, And likewiſe to make all manner of Unguents neceſſary for Chirurgery, and for that cauſe I conclude moſt truly, that our Chirurgery is onely practiſe or experience. And that which cauſeth me to beleeve it is, that I have alwayes ſeen the moſt part of Chirurgians, when they ſhould have any caſe in Chirurgery, they knew not what Unguent would help the ſore, but many times they prove this, and that, and ſo continue untill they have found one that is convenient for the ſore, whereunto it is applyed, and therefore this is a certain ſigne, that they kuow not by Science their Medicine to help the ſore, but with experience they ſearch it. Therefore if it be ſo,

it

it is a ſign that I have ſaid the truth, and ſo conclude, that Chirurgery is a practiſe to help ſores on mens bodies, and alſo on beaſts, when occaſion ſhall ſerve.

What Wounds are.

WOunds are thoſe which in Latine are called *Vulnus*, and of the vulgar *Vulnera*, and they are of two kinds, that is, ſimple, and compound. The ſimple are thoſe that are onely in the fleſh, the compound are thoſe where are cut Sinewes, Veins, Muſckles, and Bones, and theſe are of divers and ſundry kinds. And the difference that is among them is, by the variety of the place where they are wounded, and by the difference of the weapon wherewith they were hurt, for ſome goe right, ſome overthwart, ſome long, ſome broad, ſome are thruſts or ſtocate, that offend divers parts of the body. The ſimple are of ſmall importance, becauſe if yee keep them clean and cloſe ſhut, nature will heal them without any kind of Medicine. But thoſe, where Veins are cut, have need of ſome art or practiſe, with the which they may ſtop the bloud, and in any wiſe not to ſuffer the wound to remain open, but to ſow it up very cloſe, ſo that the Vein may heal. Alſo thoſe where Sinews are hurt are of great importance, and would be healed with great ſpeed, ſo that the Sinews may joyn with more eaſe. But thoſe where Bones are hurt, are of greater importance, for if the Bone be ſeparated from the other, of neceſſity it muſt be taken forth before the Wound be healed. So that by this means every one may know what Wounds are, and their kinds.

Of Ulcers, and what they are.

ULcers are of divers and ſundry kinds, and are ingendered of many cauſes, as hereafter I will ſhew. But firſt I will write of thoſe kind of Ulcers that are cauſed of Wounds. You ſhall underſtand, that Wounds, in what part of the body ſoever they be, being impoſthumated, or cancrenated, they change their names, and are no more called Wounds, although

though the originall was a wound. For when it is cancrenated, it is called *Vlcera corrosiva*, becauſe it goeth eating and creepiug on the fleſh. But when the wound is impoſthumated and full of matter, it is called, *Vlcera putrida*, that is putrified, and it is becauſe it is filthy and ſtinketh. But when it is neither cancrenated, nor yet apoſthumated, but that through ſome evill diſpoſition the wound is cloſed, and that there cometh in it evill qualities without alteration, then it is called *Vlcera ſordida*, becauſe therein is evill qualitie, and it appeareth but a little, but it is evill to heal. There be other ſorts of Ulcers alſo, the which are cauſed of divers and ſundry kinds of tumours, and the moſt evill and miſchievous are thoſe that are of tumours cauſed of the Pox, for unto thoſe there runneth abundance of evill humours that augment the Ulcer, and they be the worſt ſort, for they cannot be healed by themſelves, except the body be well purged and evacuated of all the humours that are offenſive. There is another kind of Ulcer the which cometh of an Impoſthume, as well hot as cold, and thoſe are more gentle and eaſie to be helpt, if yee know the Medicines that are apt to help and diſſolve thoſe kind of Ulcers.

Theſe are the three kind of Ulcers that commonly happen unto men and women through divers cauſes, as it is ſaid before, ſo that theſe are the principall cauſes of thoſe malign Ulcers.

Of Impoſthumes, and their kinds.

IMpoſthumes are a certain kinde of Tumour that are called after divers manners, becauſe they come in divers places of the bodie, as thoſe ſorts of Impoſthumes that come in the Groin, which in *Venice* are called *Pannoche*, in *Rome*, *Tencone*, in *Naples*, *Dragonſelly*, in *Spain*, *Incordi*, and the Ancients called them *Buboni*, and ſome with other names. There are other that come in all parts of the body, and when they come they cauſe great pain, and then they ripen and break of themſelves for the moſt part, and theſe in *Naples*, are called *Autrax*, and in *Rome*, *Chicholini*, in *Venice*, *Un-naſito*, in *Lumbardie*, *Un bungo*, and in *Spain*, *Un nacido mui viliaco*. There is another

another kind of Impoſthume, that is ingendered of a contuſion or bruiſe, and is properly called *Apoſtumatio pro Amacatura*. In the Head there grow certain kinds of ſores that are called *Talpæ*, or *Topinare*, the which are of ſmall Importance, for they may be healed in ſhort time, and theſe are ſeen in childrens heads, that are often troubled therewith, and ſometimes in their throats, and for the moſt part about the eares.

Of Fiſtulaes, and their kinds.

ALl manner of Sores that doe not ſiccatrize perfectly, and have communication with the inward parts, are called Fiſtulaes, and we term them in Italian *Sofio*, or *Spiraculo*, as yee may ſee by experience, and this is perillous, when a Fiſtula cloſeth, being in the body, and ſpecially thoſe Fiſtulaes that are in the Fundament, for Nature her ſelf doth ingender it for eaſe. But theſe Fiſtulaes that come in divers parts of the body are troubleſome, but not perillous: Alſo all ſuch ſores as tarry long before they be incarnated come to Fiſtulaes, and many times it cometh through their being long curing, by tenting with their tents, which are the cauſes that Nature maketh a *Callow*, and leaveth the ſore ſo hollow, that it will never be filled with fleſh, but ſo remain hollow, as it is ſeen eaſily by experience. There be other ſorts of Fiſtulaes in form of a ſore, and they be thoſe ſores that moſt commonly come on the leggs, the which doe purge a long time, and are alſo very hard to heal, becauſe if yee heal one of them preſently, there will riſe another hard by it, and that is a kind of Fiſtula. There is another kind of Fiſtula that is cauſed of thoſe ſores that are upon the bone, the which by his continuance doe break and conſume the skin and the bone, and theſe many times remain Fiſtulated, but who ſo taketh away the cauſe of the ſore, nature it ſelf will prevail mightily, and will heal it, as may be ſeen daily by experience, in thoſe that be ſo troubled. The Fiſtulaes that come in the eyes, are called *Fiſtulæ Lachrymoſæ*, and they have

ſome communication with the inward parts, and are evill to be healed. Becauſe firſt the cauſe muſt be taken away inwardly, and then nature will heal it by it ſelf, as I have ſeen by experience, ſo that theſe are the kinds of Fiſtulas moſt known unto all men, and the cauſes of theſe Fiſtulaes are two, and for my part I am fully perſwaded it is ſo. The Firſt is of wounds evill healed, that remain Fiſtulated. The Second cauſe, I find to be of ſores cauſed of the Pox, and to ſhew a truth, yee ſhall cure them of the Pox, and their Iſtulaes will heal of themſelves without any other help, as it is daily to be ſeen. There may be many other cauſes the which as yet I know not, but theſe two are a ſufficient reaſon, and to be conſidered of the Profeſſors of this Art, if they deſire to come to any excellency; and therefore I will reaſon no more of the matter, becauſe the Science, and my experience will reach no further.

Of all ſorts of Scabs.

THere be divers kinds of Scabs, but I will onely treat of thoſe in which I have had moſt experience, and will ſet them forth as plainly as I can, that every one thereby may have profit. The firſt kind of Scab is that which is cauſed of *Riplexione* of the body, by eating much meat of great nouriſhment, and then not to digeſt it, ſo in that cauſe nature, to eaſe it ſelf, ſendeth forth that humiditie, aud when it joyneth to the skin, it ingroſſeth and cauſeth an Impoſthume, and paſſing to the outward parts it is alreadie corrupted, and ſo cauſeth the Puſtulaes, as by experience may be ſeen, and this kinde is a viſcous and fat humour with great humidity. There is another kind of Scab that is alwaies dry with redneſſe, and is ſmall, with great heat and Itching, and the ſame in my judgement is cauſed by much heat of the Liver, and aduſtion of blood, and may be healed eaſily. There is another kind of great ſcab that hath a great dry cruſt on them, and they grow big, and the ſame is of the French Pox being new taken. There is another kind like *Serpigo*, that goeth creeping, and

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hath a dry cruſt, and hath no matter under it; and the ſame is alſo of the French Poxe inveterated. There are alſo divers other kinds, the which I will leave at this time, becauſe they are of ſmall importance, and may be helped with thoſe Medicines which are fit for the kinds aforeſaid.

Of Formicola, *and his Effects.*

THoſe kind of Ulcers that are commonly called *Mal di Formica*, are ſo called, becauſe they are a kind of malign Ulcers and corroſive that goeth creeping upon the fleſh, and maketh many holes that are lifted up on the ſides, and are red, and theſe for the moſt part are cauſed of the Pox, as may be ſeen by experience, and theſe ſores are evill to be healed, becauſe thereunto runneth abundance of humours, the which cannot be reſolved but with inward Medicines, that is, with exquiſite Purgations that purifie the blood, and that cutteth away the evill humours that run thereunto, and cauſe great alteration with burning. This kinde of ſore cometh many times in the head, and when it cometh in that part, it is called *Tigna*, or the white ſcall, and to ſhew that this is the truth, yee may ſee that thoſe Medicines which heal *Formicola*, doth alſo heal the white Scall, for this is a kind of the Pox, as by the Effects yee may plainly ſee, for if any ſhould ſay the contrary, I would anſwer him again, that this may well be, becauſe the ſame infirmitie may be taken in the mothers womb, or as ſoon as the child is borne, it may take it of the Nurſe that giveth it ſuck, if ſhee be infected with that diſeaſe, ſo that I conclude it may be ſo. But there are a number of that kinde of diſeaſe, which I let paſſe, becauſe I have ſeen no experience of them.

A Diſcourſe of Wounds, and other kindes of Inward Sores.

WOunds that are within the body, as in the ſtomack, or belly, or *Inteſtinals*, in the bladder, reins, or guts; The Milt, Liver, Lungs, Heart or other Muskles or Arteries, as there be a number, I confeſſe to know nothing therein, and

I will ſhew you the reaſon : You ſhall underſtand, that when a wound doth offend the Interior parts, the Phyſitian or Chrurgian, or great *Anatomiſt* whatſoever he be, cannot know all thoſe parts offended in the body, for after the weapon is within the bodie, it may turn, and with the point hurt other parts afar off the wound, and offend divers particular parts one different from the other, and therefore I beſeech you, excellent Chirurgians, when ſuch a caſe cometh, how doe you know or diſcern which parts are hurt? but to ſay the truth, I beleeve in that caſe they know all alike, but what ſhould I ſay of the cure of ſuch a wound, if the Chirurgian know not where it is, nor of what importance, but worketh by imagination, and if that Nature doth prevail, and that the wound doth heal, it is by the good fortune of the Phyſitian, ſo that for wounds inwardly I conclude no other at this time, but will leave it to thoſe that know more then I, and hereafter I will diſcourſe of Ulcers and Impoſthumes inwardly, what they are, and how to cure them with our order: yee ſhall underſtand that there are a number of kinds of Ulcers and Impoſthumes that may ingender inwardly, but it ſeemeth to me ſo hard to underſtand, that I can determine nothing that were true, and the cauſe is this, that we have ſeen an infinite of Phyſitians and Chirurgians that have viſited one Impoſthumated, or Ulcerated, and the Phyſitian could not know the place, and particular of that Impoſthume or Ulcer, if that the Patient do not tell him and ſhew him, and cauſe him to feel with his hand, and this is moſt true, and therefore if one cannot reſolve him of outward things, that he may ſee and feel with his hand, how can he reſolve him when one of thoſe accidents is within the bodie, where the Patient knows not himſelf, which is grieved? Truly, I would gladly know what judgement they would give of that matter, for becauſe if there be any Impoſthume or Ulcer in any part of the bodie, the ſick ſhall feel great offence and pain, nevertheleſſe he cannot tell where it is, nor what part is hurt, ſo that I conclude, if that the Patient know not, much leſſe the Phyſitian knoweth, and of this I have made a large diſcourſe in *Caprici medicinale*, for as I have ſaid before, in this caſe I know nothing. Nevertheleſſe, when

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it ſhall come to his place, I will write a diſcourſe of the order to cure the moſt part of Ulcers, and Impoſthumes, but touching wounds, I will promiſe no more then I have ſaid before. Alſo I will write excellent Remedies of great experience, with the which all wounds, ſo they be not mortall, may be helpt and healed, and alſo the reaſons convenient in that matter.

An order to uſe in healing all manner of Diſeaſes appertaining unto the Chirurgian.

VVOunds and all other ſorts of ſores, are of ſundry and divers kinds, as is aforeſaid, nevertheleſſe the order to helpe them is not much different one from the other, if we ſhould ſay onely the truth without abuſe. For yee ſhall underſtand, that Nature is the maſter of all things created, and the Phyſitian and Chirurgian are helpers of that Nature, as the antient Profeſſors of the Art have affirmed. Then ſeeing this is ſo, what need we to make ſuch adoe, having Nature that worketh ſo gently, if it be not hindered by the Miniſter, and therefore if we will ſpeak of Wounds, I ſay, that the Miniſter hath three operations to doe and no more, and the reſt leave to Nature that worketh gently. The three operations that the Maſter hath to doe are theſe: To defend the Wound ſo that there runneth no humours to it, and that it putrfie not, and to keep it clean, and when the Miniſter hath done that, let Nature work that which ſhe will work well, and if any deſire to ſee if it will be ſo in effect, yee may ſee by a Dog, for if he hath a great wound upon his body, he healeth it without any Medicine, onely with diet, and keeping it clean with his tongue, and this is moſt true, that thoſe which doe help Wounds by inchantment, doe nothing but keep the Wound clean, and cauſe the Patient to keep a diet, and ſo nature worketh as well on a Man as on a Dog, therefore let none maryell of this authority of a Dog, although I approve the like of a Chriſtian. But for ſo much as it would be good to help Nature, that it might work with more ſpeedineſſe, as Husbandmen and Gardners doe, who becauſe they would have Nature to work the better, and quicker in their ground, doe caſt thereon divers ſorts of dungs, &c. The which is done onely

to

to help Nature to work the quicker, and to conclude, I say, that the Chirurgian should doe the same in helping of Wounds. But as for Ulcers of divers sorts, it were necessary to find out the cause, because they come of divers causes, for when the cause is found, it will be more easie to be helped, because Ulcers cannot come but by great distemperance of Nature in our bodies, as by great heat or cold, or by replexions of the body. Therefore in this case it is necessary to purge the body: First, to ease Nature which is offended, and to extinguish the superfluous heat or cold that is in the bodie: That being done, the minister or helper of Nature hath three things to doe. The first is to mortifie or kill the sore, the second to mundifie, and the third to incarnate, and then Nature will cicatrize it, and these three operations are to be used in Ulcers. Also Imposthumes are caused of divers accidents, in the which it is also necessary to seek out the cause, whereby to know what purgations are fit to purge the body of the superfluous humours, and then the Minister hath three things to doe in that case. First to bring it to maturation quickly, then when it is ripe and broke, to mundifie it well, and thirdly to incarnate it, and these are the three operations that are to be done in an Imposthume to help Nature to work well, and so following this order thy work shall prove well, and goe the right way, as hereafter I will shew in his place, the operations to use in the effect, with the order to help them, and also to make thy Unguents, shewing their quality and vertue, and will prove by reason those things that are doubtfull, so that every one shall be satisfied in that matter.

Of Medicines to be used in all kind of Wounds outward, with ease and brevity.

HAving declared what outward Wounds are, it is also necessary to shew the order how to cure them, with as much speed and ease as it is possible, and therefore I will begin first with simple Wounds that are onely in the flesh, without offence of Veins, Sinews, or Bones, although these need no help, but onely to joyn the lips close together, and if

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need be, to ſtitch them cloſe, and then let Nature work, the which in ſhort time will heal them, but if thou by Art wilt help nature, thou ſhalt annoint them with oyle of frankincenſe once a day. But Wounds, where Veines are cut, have need of preſent help, and artificiall meanes, and ſufficient remedies to help it, with as much ſpeed as may be, ſo that the Veins cut may joyn again together, without any great offence of the Wound, and that is done in this order. The firſt thing is to joyn the parts cloſe together, and ſtitch it well, not as the common Chirurgians doe, but as they doe uſe to ſtitch bags, and when it is ſtitched cloſe, annoint it onely upon the Wound with our *Magno liquore*, and lay thereon a cloth wet in the ſame Oil very warm, then take *Hypericon* with the ſeed, *Millefolie*, *Viticella*, *ana*. and make thereof a powder, the which thou ſhalt ſtrew upon the Wound being dreſt, and round about it, for this Medicine doth aſſubtiliate the matter that runneth unto the Wound, and taketh it forth with great eaſe, and without pain of the Wound, for this is the moſt ſoveraign Medicine in that caſe, that Nature with Art may make, and hath been proved a thouſand times by experience in divers places. But thoſe Wounds where Bones and Sinews are hurt, have need of great artifice and cunning, becauſe they be of importance; But when the Sinews be onely offended, it were neceſſary to ſtitch them preſently, as I have ſaid of thoſe where Veins are cut, but not to dreſſe it with *Magno liquore*, but inſtead thereof to take our *Oleum Benedictum*, and Oil of Frankinceuſe, of each alike, for thoſe Oils doe exceedingly comfort the Sinews that are cut, and when it happeneth that a Sinew hath a puncture, or is cut half way, in that caſe it were neceſſary to cut it overthwart, becauſe it ſhall bring no *Spaſmus* to the Wound, but if ſo be then that the Bone be hurt, and that there be any part to come forth, it were neceſſary to leave the Wound open untill the Bone cometh forth, and then to incarnate it, and this thou ſhalt doe with our artificiall Balm, for the ſame ſerveth for Wounds, and lay thereupon the Cerot of *Gualtifredo di Medi*, the which healeth it with ſpeed, and ſo with theſe orders thou mayeſt help all the aforeſaid ſorts of Wounds, and the defenſive to uſe in theſe

Wounds

Wounds is this. *Rec. Aqua vitæ* made of pure wine, and that will burne all away, and put therein *Hypericon*, *Millefollie*, *Viticella*, *Betonica*, and then wet a cloath in that infusion and, lay it for a defensive round about the Wound, and so thou shalt have thine intent to the great satisfaction of the Patient. Wounds in the head are helped as those are where the Sinews are offended, there are also divers other sorts of Wounds which are helped with the Remedies by us formerly mentioned.

To help Ulcers of all sorts.

SEeing that Ulcers are of divers and sundry kinds, it were necessary to know of what kind and qualitie they are, so that thou mayest help them in form and order convenient, and first I will write of the corrosive Ulceras of a wound *cancrenated*, *mal di Formicola*, and other sorts of Ulcers that go creeping upon the flesh. The cure of these kinds of Ulcers is to apply quickly our *Caustike* to mortifie the evill, the which thou shalt doe thus, wet a little bumbaste in our *Caustike*, and therewith wash all the sore, and then leave it so open twentie four hours without binding it fast, and when twentie four houres are past, wash the sore with strong Vinegar and water, of each a like quantitie, with charge, that there remain none of the *Caustike* in the sore, then lay thereon butter washed, with a colewort leaf untill the asker or dead flesh fall away, then take our *Cerot Magistrale*, with a little Precipitate strewed thereon, and then annoint it with *Magno liquore*, and lay it upon the sore, for this Cerot helpeth all manner of corrosive Ulcers without any other help, and every Plaister will serve three or four dayes, taking them off every twentie four hours, and make them clean, and then lay them on again, and as for the filthy Ulcer that I have shewed of in his Chapter, ye shall dresse them onely with our *Unguento magno*, the which without any other help will heal them quickly: But ye must every four dayes touch them with *Aqua fortis* drawn from Precipitate, the which water draweth forth the offensive matter, and leaveth it putrified

and

and clean; and in all other ſorts of Ulcers, our Balm artificiall, our *Magno liquore*, Oyle of Waxe and Turpentine, the Black Cerot of *Gualtifredo*, *di Medi*, our *Cerot Magiſtrale*, with Precipitate, are able to help, be they never ſo evill.

The Order to be uſed in curing Impoſthumes of divers ſorts.

THere be many ſundry kinds of Impoſthumes that cometh to mans bodie, that are cauſed of divers and ſundry accidents, and therefore muſt be cured by divers orders, and with ſundry Medicines according to his kind, becauſe ſome Impoſthumes are cauſed of a contuſion or bruiſed fleſh, ſome are certain griefs, that Nature would diſcharge her ſelf of, and ſo ſendeth forth that matter, ſome are cauſed of cold, others of melancholy humours, and others are cauſed of corruption of the Pox, and theſe are the kindes of Impoſthumes that commonly come, and hereafter I will ſhew the order to cure them one after another.

And firſt of thoſe that are cauſed of a contuſion, becauſe it is bruiſed fleſh, for every contuſion muſt be putrified and brought to matter, therfore make a maturative, and bring it to ſuppuration, and when you know there is matter, preſently launce them, and dreſſe them with this Medicine as well within as without, the which without any other help will heal any great contuſion. But you muſt make the Unguent freſh every day, and with new Eggs, yee ſhall mix the yoalk of an Egg with our *Magno liquore*, and therewith dreſſe them. And as for thoſe Impoſthumes that come by indiſpoſition of Nature, are certain *Sborine*, a word ſo called in Italian, by the which Nature would prevail: it were neceſſary to let thoſe have their cures according to Nature, untill they break of themſelves, and when they are broken, dreſſe them within with this Unguent. ℞. Oyle of Roſes, ℥. vi. Litarge of Gold in fine powder, ℥. ii. *Storax liquida*, ℥. i. Turpentine two ounces, yellow Wax, ℥. iii. mix them and boyl them one the fire untill it be black, and if it be too hard, put thereto more oyle of Roſes, and make it in form of an Unguent, and therewith dreſſe thoſe kindes of Impoſthumes,

and lay thereon the Cerot *Diapalma*, and therewith will be wrought miracles. Alſo for thoſe Impoſthumes cauſed of cold, yee ſhall uſe hot Medicines and attractives: The Cerot of *Oxicrocii* is excellent in thoſe kind of Impoſthumes, our Balm artificiall, or the water, and ſuch like things as are temperate by Nature. But thoſe Impoſthumes that have their Originall of the French Pox, are evill and malign, becauſe their cauſe is malign and evill, and therefore their cure is with great purging, and to let the Impoſthume ripe of himſelf, and when ye launce it, dreſſe it within with our *Unguento magno*, mixed thus, ℞. *Unguento magno* ℥. ii. *Magno liquore* ℥ i. *Precipitate*, ℥. ß. mix them well together, and therewith dreſſe the Impoſthume, the which will heal quickly and well, and lay thereon our *Cerot Magiſtrale*, with this charge, that in all the cures aforeſaid yee purge the body well, ſo that the humours run not unto the place offended, and uſe defenſives according to the kind of Impoſthume, as oyle of Frankincenſe, of Turpentine of Wax, of Honey, *Aqua vitæ*: all theſe are excellent defenſives by themſelves, annointing them round about the Impoſthume.

The Order to cure all manner of Fiſtulaes.

Fiſtulaes, as I have ſaid before, are of divers kinds, and cauſed of divers accidents, and ſo likewiſe they have need of divers Medicines, and firſt I will write of thoſe Fiſtulaes that come of Wounds evill healed, and that have made a callow in that order that Nature cannot ſiccatrize, and ſo remain Fiſtulated, and the cure of theſe kind of Fiſtulaes is to put therein a Rupture that doth cut and mortifie the callow, and cauſeth it to fall away, and then with incarnating Medicines, incarnate them, and ſiccatize them, and this is the true cure of theſe Fiſtulaes. But thoſe kind of Fiſtulaes that nature cauſeth to eaſe her ſelf of ſome accident, commonly come in the lower parts about the fundament, and they be very perillous, and and not to be healed as they before were. But they muſt be with purging the body, ſtomack, and head, the which is to be done thus, Firſt, purge them ten or twelve daies with our Ma-

giſtrall

giſtral Sirrup, then give them our *Aromatico*, and drink thereon a little white Wine, then purge the head with a perfume made of *Myrrha* and *Cinaber*, after theſe things be done yee ſhall rectifie the Liver with ſome decoction fit for that purpoſe, as of *Lignum Sanctum*, or *Sarſa parilla*, or ſuch like that work effect, for this Medicine doth alſo help *Fiſtula lachrymoſa*, that commonly come about the eyes or eares. There be other Fiſtulaes in form of a ſore, which muſt be helpt with purging, and lay upon the ſore our *Cerot Magiſtrale* with Precipitate, and annoint it with *Magno liquore*, for with this Cerot onely may all Fiſtulated ſores be healed, for it doth mundifie and afterwards ſiccatrize it, there be alſo divers ſuch like matters that are eaſily cured, if ye apply thereunto thoſe Medicines that are appropriate.

To help all manner of Scabs. Scabs

THe kinds of Scabs be many, and cauſed of divers cauſes, and their cures are alſo divers wayes. Thoſe that are cauſed of repletion of the body, and of groſſe blood, the which are cauſed by eating abundance of ſuch meats as are of great nouriſhment, the which if thou wilt cure them, it were neceſſary to purge them with our *Sirrupo Solutivo*, ten or twelve daies, then give him or her one drachm of our *Aromatico* in the morning faſting, and drinke thereon a cup of ſweet Wine, then let him ſweat three or four times, and after annoint him with our *Unguento magno* two or three times, and it will heal him of thoſe kind of ſcabs.

Now to cure that kind of ſcab that is red and ſmall, and cauſeth great itching, you ſhall make a decoction of Hearbs, that cool the liver and purifie the blood, as Borage, Bugloſſe, Endive, Maiden-hair, Liver-wort, Harts-tongue, Agrimony, Citrach, Succorie, and ſuch like Hearbs, then purge with *Aloes*, the juyce of Elder roots, *Hiera pigra ſolutiva*, and ſuch like, as doth cool the Liver and Blood, and then annoint them with *Unguento di Lithargirio*, and therewith you ſhall help all thoſe kinds of ſcabs. There be alſo certain great ſcabs over all the body, the which are very thick, and thoſe

are a kind of the Pox, the which may be helpt with giving them our *Pillole contra il mal Franceſe*, the quantity is according to the diſcretion of the Phyſitian, and theſe Pills yee ſhall take three times every third day, and then annoint them with our *Unguento magno*, and he ſhall be helped. There is another kind of ſcab that goeth creeping with a dry cruſt like unto *Petigine*, and thoſe are the meer Pox inveterated, and and the order to cure them is thus, give them our Sirrup againſt the melancholie humour, becauſe it purgeth the blood and cooleth the Liver, and diſſolveth that viſcous humour that ingendereth that cruſt, that being done, give them our *Aromatico*, and annoint them with our *Magno liquore*, and he ſhall be perfectly helped in ſhort ſpace. There are other kind of Scabs that come through great cold, and thoſe are healed onely with annointing them with oyle of Frankincenſe three or four times.

To help Mal di Formica.

THoſe be certain Ulcers which go creeping in the upper part of the fleſh, and have many orifices or mouthes, and theſe are cauſed of the Pox being inveterated, the which are cured in that order that the Poxe is, and that is this: Firſt, purge the bodie with our *Electuario Angelica*, the which purgeth away groſſe and malign humours, and evacuateth the ſtomack of choler and flegm, this being done, cauſe the Patient to ſweat, for that will aſſubtiliate the humours, and cauſe them to come forth, that being done, take our *Cerot Magiſtrale*, and ſtrew thereon Precipitate, and then annoint it with our *Magno liquore*, and lay it upon the ſore, and there let it lye twentie four hours before ye change it, then make it clean, and lay it on again, for that Plaiſter may ſerve four daies, making it clean every 24. hours, and when the Plaiſter will draw no more matter, you ſhall uſe our *Unguento magno*, the which will help it in ſhort time. But if it doe happen that this Order doe not cure them, then it would be neceſſary for them to be annointed with the Unction for the Pox, and to annoint them ſo long till the mouth be ſore, and when that

ſign

ſign doth appear, annoint them no more, for he will ſpit or vapour at the mouth for twelve or fifteen dayes, and as ſoon as he vapoureth make a Bath and waſh him well, and waſh the mouth with Wine, and without all doubt it ſhall help him God willing; now hereafter I will write of certain things which are uſed of common Chirurgians, with a brief diſcourſe upon them.

Of the Tow which is laid upon Wounds by common Chirurgians.

THe pleggits of Tow, which are laid upon Wounds when they are firſt ſtitched is made in this order. ℞. The white of an Egge, Salt, and Roſewater, and beat them together, and when the Wound is ſtitched then lay it thereon, becauſe the bloud ſhould ſtint, and the Wound remain ſhut, ſo that it may be helped with more eaſe. Now touching this, I will ſhew thee a reaſon why they uſe it in their firſt cure, yee ſhall underſtand, that every like deſireth his like to ſuccour him, or keep company with him, and therefore the Antients, our antient Profeſſors of Art, willed the white of an Egge to be occupied in Wounds, becauſe it is a ſubſtance of fleſh like unto the other fleſh; and to declare the truth, I will prove it by naturall reaſon, for yee ſhall underſtand, that the white of the Egge is that part which ingendereth the fleſh, the skin, and the feathers of the Hen, and the yolk ingendereth onely the guts and other intrals of the Animall, then ſeeing the white is that which ingendereth the fleſh onely, it is like unto fleſh, as it is ſaid before; then the Salt is a materiall which preſerveth all things from putrifaction, as is ſeen by experience daily, and for that conſideration it was put in this Compoſition to preſerve the fleſh, the Roſewater by nature is cold and dry, and by his coldneſſe defenderh the inflammation, and by his drineſſe is repercuſſive, and mittigateth, ſo that theſe are the reaſons why the ſaid Tow is laid upon Wounds, but I would to God that ſuch things were uſed, as by their excellent operations would help and heal from the beginning to the latter ending. and to leave of ſuch trifling orders.

Of

Of the digeſtive with the which they dreſſe wounds after the aforeſaid Tow.

AFter that the Tow is taken away from the Wound they dreſſe it with a Compoſition called digeſtive, becauſe it digeſteth the Wound, although this Medicine be ſomewhat ſcrupulous, and againſt Science, and the reaſon is this, yee ſhall underſtand, that when a man is wounded, the place before was ſound, and therefore being wounded, our true duty is to help the ſame Wound, and not to digeſt or rot it, as commonly all Chirurgians doe, for by rotting of it in that order it is perillous, and more dangerous to be cured, as is daily ſeen by experience, and this no man can deny. But now I will follow our Regiment in ſhewing what this digeſtive is, the which is made thus,

℞ The yolk of two Eggs, Turpentine waſhed ℥ i. Oil of Roſes ℥ ß. mix them in an Unguent, and this is the digeſtive wherewith they dreſſe it untill the ſore have made matter enough, and then they uſe to dreſſe it with Medicines much differing from the ſame; but I marvell much at the diverſity of this matter, that this digeſtive being applyed to a putrified Ulcer worketh divers effects, for it healeth it divinely: and moreover, yee ſhall underſtand, that if it be applyed unto when they be incarnated, it will ſicatrize them marvellouſly, for truly theſe are things worthy to be known, and he that underſtandeth the reaſon, I accompt him to be wiſe, for if this digeſtive be laid on freſh wounds it putrifieth and rotteth them, again being laid on a filthy ſore it doth mundifie and heal, and then if it be applyed on a Wound incarnated, it ſicatrizeth and healeth it, for this I have done divers and ſundry times, the which is to be wondred at.

Of the mundificative Unguent wherewith they dreſſe the Wounds after they are digeſted to mundifie them.

WHen Wounds are come to digeſtion, and that they purge, alwayes they change Unguents, and they apply

apply Unguents that have vertue to mundifie the Wound and make it clean, ſo that it may the better incarnate, and that Unguent is called properly a mundificative, the which is made of Barly flower, and Hony, or Hony of Roſes, and Oil of Roſes, and this is the mundificative they uſe eight or ten dayes together, for if the Wound were not well mundified, it would never incarnate well, ſo that this Unguent is moſt neceſſary in that operation, in reſpect of the ingredient.

Of their incarnative wherewith they dreſſe the Wound after it is mundified.

WHen that the Wound is mundified, ſo that thereunto cometh ſmall quantity of matter, then it is neceſſary to apply Unguents that incarnate, ſo that they may ſiccatrize with more eaſe, and this kind of incarnative is in the moſt uſe among the common Chirurgians, the which is made of Turpentine, Wax, and Frankincenſe, and a little Oil of Roſes mixt on the fire, and this is their incarnative.

A rare ſecret, the which this Authour did ſend unto a ſpeciall friend of his, being in the warres in Africa, *the which helpeth all Wounds, either by cut, thruſt, galling with Arrows, or harquibuſh-ſhot, or otherwiſe.*

THe firſt thing that yee ſhall doe is, to waſh the Wound very clean with Urine, and then dry it very well, then put therein our *Quinteſſence* of Wine, and preſently joyn the parts cloſe together, and ſtitch or ſow them well, but in any wiſe ſow nothing but the skin, for otherwiſe it would cauſe great pain, then put thereon five or ſix drops of our *Balſamo*, and upon the Wound lay a cloth wet in our *Magno liquore*, as hot as he may ſuffer it, and this doe the firſt day, then the next day follow this order, firſt put thereon our *Quinteſſence*, and a little *Balſamo*, and then our *Magno liquore* very hot, and never change this Medicine untill it be whole.

Of those Unguents that ſiccatrize Wounds.

THe Unguents that ſiccatrize Wounds after they are incarnated be of divers kinds, although they work one effect in ſiccatrizing, or cauſing a skin. The digeſtion that is written of before, being applyed upon a Wound incarnated, doth ſiccatrize it with ſpeed, the like doth *Diachilon*, and *Unguentum de Tutia*. The Cerot called *Gratia Dei*, although theſe be ſundry Compoſitions one differing from another, yet in effect they ſerve all to this ſiccatrization, as yee may ſee by experience, and this they doe, becauſe they be temperate and of good qualities, and ſo they help nature to work more quickly, and they are called helpers of nature. But theſe kind of Unguents that work by themſelves, as *Unguento Apoſtolorum*, the *Cauſtick*, *Ægypciacum*, the Rottery, and ſuch like Unguents as work with violence, and ſuppreſſe nature, and doe that which nature cannot doe by it ſelf without help, but all thoſe Unguents that are not violent neither in heat or cold, are apt to ſiccatrize Wounds, and all ſores, that are mundified and incarnated.

A Remedy to help a Wound with great ſpeed, of our invention.

WOunds of divers and ſundry ſorts are very perilſous of life, but to help them quickly, becauſe the Patient may take no harm, yee ſhall uſe this ſecret, waſh the Wound with our water of Balm, and cleanſe it well, and lay thereon clothes wet in Oil of Frankincenſe made by diſtillation, and therewith thou ſhalt heal any great Wound in ſhort time, as I have proved divers and ſundry times, in ſundry cauſes.

An excellent ſecret to heal Wounds of Gun-ſhot, or Arrowes, without any danger.

IF thou wilt help the aforeſaid Wounds, it were neceſſary firſt to joyn the parts cloſe too, and waſh it with our

Aqua

Aqua celeſtis, and lay thereon our *Oleum Balſami*, and therewith thou ſhalt ſave the lives of many wounded perſons.

A Diſcourſe upon old Wounds that are not yet healed, and their ſoveraign Remedy.

WHen that Wounds are evill healed, and that they impoſthumate, and that the Arme, or Leg, or other parts where they were wounded, is indurated and full of pain, thou ſhalt uſe this ſecret of our invention, never known before of old nor new Writers, for it is of great vertue, and many times proved: firſt yee ſhall waſh the Wound well, and make it clean round about, then waſh the Wound with our *Quinteſſence*, and make it to fume, becauſe our *Quinteſſence* doth open the pores, and aſſubtiliateth the matter, and cauſeth the humour to come forth, that being done, annoint it all over with our *Magno liquore*, and thus doing, before three dayes end he ſhall feel great eaſe, and in ſhort time it ſhall be helped, becauſe this Medicine taketh away the hardneſſe, and healeth the Wound, and comforteth the place offended.

To diſſolve a Bruiſe in ſhort time, when it is new done.

THeſe are called Contuſions, unto the which nature ſendeth quickly great quantity of humidity, and in that place it cauſeth Impoſthumation: But if our Chirurgians would be diligent and quick, all Contuſions might be helped with great eaſe in ſhort time, and therefore if thou wilt work miracles in the cure, uſe this our meanes, and it will turn to thy great honour, and the remedy is this.

℞. Liquid Verniſh three pound, yellow Wax ℥. iv. common Aſhes ℥. vi. *Aqua vitæ* rectified two pound. Put all the aforeſaid matters in a Retort of glaſſe, and diſtill it with a gentle fire untill all the ſubſtance be come forth, the which will be Oil and water, the which yee ſhall ſeparate, and keep them, and when occaſion ſerveth, annoint the Bruiſe therewith, and lay thereon a cloth wet in the ſame, for this is a miraculous Medicine, experimented and proved by reaſon, for

an experiment without reaſon is as a man without clothes, and therefore if thou wilt know great and rare ſecrets never written before, looke in my *Specchio del ſcientia univerſali*, and in my *Theſauro del vita humana*, and therein thou ſhalt find ſtrange things proved by reaſon and experience; the which books God willing, I mean to ſet forth in the Engliſh tongue to the profit of my Country.

To help a Wound qnickly that is in perill of any accident.

WOunds in ſome parts of the body are very dangerous of life, and eſpecially where Sinewes be cut or peirced, or Veines or Muſcles hurt, or Bones broke, and by an infinite of other particulars, which being open or evill healed, the Patient may be in danger of life, becauſe the winde entereth in, and they cauſe pains and inflammation, and therefore to avoid all theſe aforeſaid matters, ſo that the Wound ſhall have no detriment, uſe this remedy. Firſt joyn the parts cloſe together, and put therein our *Qninteſſence*, and lay thereon a cloth wet in our Balm, and bind it faſt that the air get not in, for it is very hurtfull; yee ſhall underſtand, that theſe are two of the excellenteſt Medicines that may be found, becauſe our *Quinteſſence* doth aſſubtiliate the bloud, and taketh it forth, and taketh away the pain, and the Balm doth warm and comfort the place offended, and will not ſuffer any matter to run thereunto by any meanes, for this is moſt true, as I have proved divers and ſundry times, and alwayes have had good ſucceſſe.

To ſtop the flux of bloud in Wounds with great ſpeed.

WHen there is any great flux of blood in Wounds, by reaſon of ſome vein that is cut, and that the Chirurgians would ſtop it, it were neceſſary to ſtitch it well, but not as the common Chirurgians doe, with wide ſtitches, but ſtitch it very cloſe and hard, and put therein our *Quinteſſence*, and upon the Wound ſtrew the bloud of a man dried in powder, and lay upon the bloud a cloth wet in our Balm

artificiall

artificiall very warm, and upon that bind the Wound with ligaments very ſtreight, and every day twice waſh it with our *Quinteſſence*, and round about annoint it with our Balm, and alſo caſt thereon our ſecret powder for Wounds, and that doe morning and evening every day, without opening of the Wound, and in that time the Wound will remain well, and the veins will be in a manner healed ſo that they will not bleed, giving you charge, that the Wounded man keep no diet, becauſe the vertue being weak relaxeth the veins, and that cauſeth the flux of blood.

Another Remedy to ſtay the flux of bloud in a Wound.

WHen there is a great flux of bloud in a Wound, the perfecteſt remedy is to ſtitch it very cloſe, then take mans bloud being dried, and made into powder, and caſt it upon the Wound, and bind it ſomewhat ſtreight, and ſo let it remain four and twenty hours, and when yee unbind it, take heed that yee remove nothing, and caſt on more dried bloud upon the Wound, annoint it round about with our *Oleum Philoſophorum de Turpentina & Cera*, and bind it up again other four and twenty hours, and then bind it gently, and annoint the Wound with Oil of Frankincenſe, and ſo in ſhort time it will be whole, giving thee great charge, that yee put in no tent or ſuch like, and then thou ſhalt ſee miracles.

Of our Cerot Magno, *that helpeth againſt all ſorts of Sores and Wounds.*

THis Cerot is of great vertue, and healeth all manner of Sores and Wounds, if it be ſpread on a cloth and laid thereon, and the order to make it is thus.

℞. *Galbanum* ℥. i. *Ammoniacum* ℥. ii. *Oppoponax* ℥. ii. *Ariſtolochia longa* ℥. i. new Wax ℥. xviii. fine *Mirrh*, *Olibanum*, *Verdigriece*, *ana.* ℥. i. *Bdellium* ℥. ii. Gum of the Proin tree ℥. ii. *Lapis hematites* ℥. ii. Turpentine, Frankincenſe, of each ℥. iiii. Oil of Wax ℥. iii. Beat all thoſe that are to be beaten,

and ſearce them finely, and keep every one by himſelf, then diſſolve the Gums in diſtilled Vinegar, according to Art, and then vapour away the Vinegar again, and ſtrain the gums through a cloth, then take the Wax with as much ſweet oyle and melt them on the fire, and when they are melted, put thereunto ℥ ii. of Litarge of gold finely ſearced, and ſtir them continually untill it be boyled, the which ye ſhall know by this token. Put a feather therein, and if it be boyled enough, it will burn ſtraightwaies, or elſe let it boil untill it burn it, then take it from the fire, and cool it a little, and then put in the gums and ſtir them well together, and ſet it on the fire again, and it will riſe with a great noiſe, and therefore let it boyl untill it do fall down again, then take it from the fire, and put thereunto all the aforeſaid powders, and ſtir it untill it be cold, and therewith thou ſhalt work marvellous cures, if it be made well, according to Art.

Of our Magiſtrall Unguent that helpeth divers ſorts of Sores.

THis Unguent is appropriate for many kind of ſores, becauſe it comforteth the ſore, and taketh away the pain, and draweth the matter from the lower parts or bottom of the ſore, the which matter is cauſe of the pain: It keepeth alſo from accidents, giving you charge that it be made artificially, for otherwiſe it will not be of ſo much vertue, and this is the Unguent.

℞. Litarge of Gold, four ounces, Oyle of Roſes, two pound; boil them in a Copper pan ſo long, as if yee put a feather therein, it will burn it, then it is ſod, then put thereto of new Wax, ℥ vi. *Storax liquida*, two ounces, common Honey, three ounces, then let it boil awhile untill they be well incorporated, then take it from the fire, and put thereto *Olibanum*, *Myrrha*, *Mercurie Precipitate*, Oyle of Wax, Oyle of Turpentine, Oyle of Frankincenſe, of each two ounces, mix them well till they be incorporated, then put thereto pure rectified *Aqua vitæ*, ℥ iiii. and mix them well,

and

and then it is ended; and this is of my invention, where-with I have done very ſtrange cures.

To make Oyle of Frankincenſe.

TAke a Retort of glaſſe well luted, and fill it half full of Frankincenſe, and for every pound of Frankincenſe, put thereunto ℥. iii. of common Aſhes finely ſearced, then diſtill it in ſand, and the firſt that cometh forth will be water, the which will be clear, then increaſe the fire, and there will come forth an oyle of the colour of a Rubie, the which keep cloſe in a glaſſe, the firſt water is of marvellous vertue in divers operations, but one miraculous experiment I will not leave to write of, becauſe it is a thing very neceſſary, and it is this. For thoſe that have chilblains, or kibes, or chops in the hands or feet that cometh through cold, yee ſhall firſt perfume the parts that are ſore over the fume of hot water, ſo that they may ſweat, then dry them and waſh them with the aforeſaid water, and put on a pair of gloves, and in ſhort time they ſhall be whole, it helpeth alſo the white ſcall and ſcabs, and ſuch like things. The Oyle ſerveth in many operations, and ſpecially in all cold diſeaſes; if they be inwardly, give thereof every morning one ſcruple to drinke, and if they be outward annoint. Alſo it helpeth all manner of wounds be they never ſo great: If yee annoint them therewith, and keep them cloſe from the ayre.

And in any wiſe uſe no tenting to keep them open, but wet a cloth therein, and lay it thereon, and in ſhort ſpace they will be healed, alſo it diſſolveth a bruiſe in ſhort ſpace if yee annoint it often therewith, this oyle ſerveth alſo for Painters to make Varniſh.

Of Oyle of Wax, and his Effect.

THis Oyle of Wax is marvellous excellent, for ſo much as it ſerveth for the moſt part againſt all diſeaſes; which Oyle *Raymond Lulli* doth approve to be a more heavenly and divine Medicine then humane, and is moſt rare for wounds, but it

it is not good for common Chirurgians, becauſe it helpeth a great wound in ten or twelve daies at the moſt, but as for ſmall wounds, it healeth them in three or four daies, annointing onely the wound therewith, and lay thereon clothes wet in the ſame. Alſo this oyle worketh miracles againſt divers diſeaſes inwardly, if yee give thereof one drachm with white wine, and as for thoſe whoſe hair and beard doe fall away, it is a rare thing and of great profit, and the order to make it is thus.

℞. A retort of glaſſe well luted, and put therein what quantity of Wax you will, ſo that it be not half full, and for every pound of Wax, put thereunto four ounces of the powder of Bricks, then ſet it in a furnace, and give it gentle fire untill all the ſubſtance be come forth, the which oyle will be congealed hard, the which is his perfection, for if you will diſtill it ſo many times that it congeal no more, it will be too hot and ſharp, and not to be uſed within the body in any wiſe, but the firſt diſtillation you may uſe ſafely inwardly, and make Unctions for any kind of diſeaſe where need ſhall require, and alwaies it will be good, and doe no hurt in any wiſe in any diſeaſe, and therefore this Oyle ought to be had in great regard of all men.

To help the Tooth-ach, that is cauſed of rotten teeth, or that cometh of a deſcention of the Head.

THe teeth being rotten or corrupted alwayes cauſeth great pain, and many times it cometh of a deſcention from the head and ſuch like humours, as *Catarrs*, *Eriſipella*, but let it come of what cauſe it will, I will ſhew a remedie of great importance, and it is very ſhort, yee ſhall take our *Aqua reale*, and hold it in your mouth a good while, and then ſpit it out again, and this yee ſhall doe for three dayes together every day once, then afterward it were neceſſary to waſh your mouth in like manner with our *Aqua balſami* for the ſpace of a moneth, and ſo the tooth-ach ſhall be taken away with eaſe, for this is our Secret, and may be uſed in all times of the year.

Againſt

Againſt a ſtinking Breath.

THe Breath may ſtink through many cauſes, as by Ulcers in the mouth, or by corrupt and rotten teeth, and ſometime it cometh of the ſtomack, and that is evill to be helpt, and therefore if thou wilt help theſe, thou muſt uſe divers Remedies, and firſt to help thoſe that have their mouthes ulcerated, yee ſhall give them a quantity of our *Pillole aquilone*, and then let them waſh their mouthes with our *Aqua reale*, and ſo the Ulcers ſhall be helpt, and the mouth ſhall not ſtinke. But when the ſtench cometh of rotten teeth, uſe the aforeſaid remedie or Medicine that is written for the tooth-ach, the which will make the teeth as white as ſnow, and will ake no more, but when the ſtink cometh from the ſtomack, it were neceſſary to purge the body with our Sirrup *Solutivo*, ſix or ſeven dayes, and then to take our *Aromatico*, that being done, take rectified *Aqua vitæ*, and the water of Honey, and oyle of Turpentine, of each alike, mix them well together, and every morning drinke thereof ℥. ß. faſting, for the ſpace of of a moneth or thereabout.

To help all ſuch perſons that have a great Cough in the Stomack.

THe Cough doth come of divers and ſundry cauſes, but let it come of what cauſe it will, it alwaies offendeth the ſtomack and the head, for alwaies when the ſtomack is offended, of neceſſitie the head is offended, becauſe it hath communication with the Stomack, ſo that the Stomack is cauſe of the pains in the head, and therefore it is neceſſary to help the ſtomack firſt, and that thou ſhalt doe with our *Pillole aquilone*, the which is written in this Book following, and if ſo bee you cannot take Pills, take our *Aromatico*, this being done, if there be no Fever, give him every morning, ℥. i. of our Electuarie *Magiſtrale per la toſſe*, and every night annoint his ſtomack with *Magno liquore*, and alſo his head and noſthrils, but if it happen that the aforeſaid things help it not, then take.

take the bloud of the Liver-vein, and purge the body with our Sirrup againſt the melancholie humour, and ſo by the grace of God they ſhall remain healed.

To help thoſe that cannot hold their water.

THis proceedeth of two cauſes principally, the firſt is, of ſuperfluous heat of the body, through the which heat, nature doth aſſubtiliate too much that humid part, and continually doth ſend it down into the Bladder. The ſecond cauſe is, that the pores are too much relaxed or opened, by the which operation the Urine doth paſſe without retention, and theſe are the two cauſes why the Urine cannot ſtay, and this cometh commonly to young children, becauſe they are very hot of complexion, and the order to help them, is this.

Give them our *Pillole Aquilone* three times, the quantitie is from ʒ. i. to one and a half ; that being done, yee ſhall make them a d coction of Hyſope of the mountain, and put therein Sugar, and this they ſhall uſe ten or twelve daies at the leaſt, for this mundifieth the place offended, and diſpoſeth it to ſolution. Then after this is done, yee ſhall give him for ten daies together half a drachm of Maſtick, with a little Plantain water, for this is hot and reſtringeth the pores, and ingroſſeth the Urine, and ſo the Patient ſhall remain whole of that infirmitie, by the vertue of the aforeſaid three Medicines, and it is a very eaſie cure, and ſoveraign for that purpoſe. But ſometime there happeneth a Flux of Urine ſomewhat like this, and it is not of the aforeſaid cauſes, but of cauſes much different from them,, for this is in men and women of age, and this I find to be cauſed of the Pox that cauſeth the Flux, and they void certain threds which ſome call *Gonorea*, and the remedie thereof is onely with great purging and ſweating, and then to annoint them five or ſix nights with our *Vnguento magno*, and keep them warm in bed untill ye have ended to annoint him, and then go to the ſtow, and he ſhall be helpt of that infirmitie.

To help thoſe that cannot make water.

THe Urine is ſtaid through divers and ſundry cauſes, and the principall are three, of the which one is the Stone that ingendereth in the Bladder, for alwaies it hangeth down in the neck of the Bladder, and ſtoppeth the *Meatus*, or pores that the Urine cannot paſſe, the which grieveth the Patient marvellouſly. The other is cauſed of gravell, or groſſe and viſcous humours that cannot paſſe the pores, and ſo cauſe that retention of Urine with great pain. The third is cauſed of an obſtruction or reſtriction of the pores or conduits, where the Urine doth paſſe, and ſo keepeth the Urine within with great pain, ſo that theſe bee the three chiefeſt cauſes of the retention of Urine

The cure of the firſt cauſe which is the Stone, is to purge them well, and then to uſe our moſt ſoveraign Remedie that is written in this Book following, the which is of great vertue to break the Stone, as I have proved many times, but when this Medicine is not able to break it, then it is neceſſary to cut it forth, and this is all concerning the firſt cauſe.

To help the ſecond cauſe, it were neceſſary to uſe Purgations that purge the Reins well, and then to give them our *Aromatico*, and then to annoint the Reins ſix dayes every day once with *Unguento magno*, and with this Medicine thou ſhalt help him perfectly.

To cure the third cauſe it were neceſſary to purge with aperative things, and then to annoint his Reins, and under the members and belly with our Balm artificiall, and give him to drinke the powder of Hoglice, or *Centum pedes*, that are found under ſtones, and by the grace of God he ſhall be perfectly whole.

To help thoſe that have great burning of their Urine.

THe burning of the Urine may come of divers and ſundry cauſes, but I find four principall, of which one is the Stone in the Bladder being great or ſmall. The ſecond cauſe

is a certain heat, the which corrupteth the place where it paſſeth and carrieth forth, as it were, certain long threds, the which cauſeth that burning. The third cauſe is a certain viſcouſneſſe, the which holdeth to the bottome of the Urinall, and it will not well break, and this is called *Gonorrea.* The fourth cauſe is certain fluxes of Urine cauſed of ſome kind of the Pox, as yee may ſee by thoſe that uſe company with evill women, and take harm, for preſently this burning cometh, and therefore this ſheweth me plainly, that it is the Pox that cauſeth the burning of Urine.

But if thou wilt help the aforeſaid four cauſes, thou mayeſt doe it with eaſe having the true Art of a good Phyſitian, and the remedie of the firſt cauſe coming of the Stone, is to take it forth of the Bladder.

The ſecond cauſe is to be helpt with purging with our *Sirrupo Solutivo*, and then after that, to uſe our oyle of *Vitrioll* compound, taking thereof every morning, ℥. i. and ſo they ſhall remain helped.

The third cauſe is helpt with taking every ten dayes a quantitie of our *Aromatico*, and ſo with this onely Remedie they ſhall be helped.

The fourth cauſe is helped with Medicines appropriate for the Pox, and to annoint them with *Unguento magno.*

To help thoſe that have great pain of the Gout.

THe Gout is a corrupt and malign infirmitie, and properly ingendered of corruption, as it is plainly ſeen in thoſe that are troubled therewith, and to prove it to be true, Nature doth ſhew it well, becauſe you may ſee how great the alteration is of that accident, and ſeeing that humour is cauſed of a windie humour, and alteration of the bloud, as is ſeen by experience, I beleeve the ſame diſpoſition hath his originall and beginning of the ſtomack, for ſo much as all thoſe that are troubled with that diſeaſe, the firſt ſign that appeareth unto them, is a great pain in the Stomack, three or four dayes or more before the grief cometh, and then the pain increaſeth exceedingly, ſo that by the ſaid ſign, I judge this

this accident cannot proceed of other place then the ſtomack, and to affirm it better, yee ſhall underſtand, that thoſe which are troubled therewith can find no better remedy then to evacuate the ſtomack from all corruption, and therefore if thou wilt help them of that accident, the firſt thing that yee ſhall doe is, to give them a quantity of our *Aromatico* in the morning faſting, and drink thereon a little white Wine, that being done, it would be neceſſary to make a fomentation with Nettles that be well boiled in water, and then to annoint them with our *Balſamo artificiato*, and ſo for that time the Gout will be gone, and will remain away for a long time.

But if God permit me life, I will hereafter ſet forth the order to help the Gout that it ſhall never come again, with a certain order to be obſerved in the ſame, found out by this Authour, and hath been proved an infinite number of times in divers places, and on divers noble men, as yee may well underſtand in his *Theſauro della vita humana.*

A remedy againſt the Peſtilence, that preſerveth thoſe that uſe it.

THe Peſtilence is a certain corrupt humour, which is the cauſe of the evill diſpoſition of the air that is corrupted and poyſoned, and it is ſo contagious, that in ſix and thirty hours it corrupteth the body, and cauſeth them to dye, and therefore if any will defend them from that infection, they may doe it by the help of God and the Phyſitian with theſe Medicines; the firſt thing is to confeſſe our ſelves unto Almighty God, and to pray heartily unto him, and then as concerning Phyſicall Medicines, three things are to be uſed, which may ſave the lives of many. The firſt thing is to evacuate the ſtomack, the ſecond to ſweat, the third unction. And touching the firſt, yee ſhall uſe every three dayes our *Pillole Aquilone*, for they evacuate the contagiouſneſſe, and will not let it corrupt the body. For the ſecond, yee ſhall cauſe them to ſweat by artificiall meanes, for that evacuateth a certain matter very apt to corrupt. And the third is, to annoint all

the body with our Balm artificiall, for that preſerveth the body, and defendeth it from the contagiouſneſſe, ſo that by theſe three meanes men and women may be preſerved from that violent death.

To help Pellaria, *that is a diſeaſe which cauſeth the hair and beard to fall away,*

THis *Pellaria* is a certain kind of fantaſticall infirmity, of the which we by practiſe doe know the cauſe, which is by uſing company with women corrupted with the Pox, and by the ſame practiſe we ſee, that thoſe whoſe hair doe fall away, doe fall into great infirmities of the Pox, although not all, yet the moſt part, and therefore if thou wilt help that accident, it were neceſſary to purge them with our *Sirrupo Solutivo* eight or ten dayes together, that being done, give them our *Aromatico*, and then annoint the place where the hair is fallen away every evening with our Balm artificiall, ſo that with the uſe of theſe three Medicines the Patient ſhall remain perfectly whole of that matter, becauſe the Sirrup purgeth the whole body univerſally, and the *Aromatico* purgeth the ſtomack and the head, and the Balm comforteth and defendeth the place where the hair is fallen, ſo that it ſhall fall no more, for this I have proved an infinite of times. You ſhall underſtand, that there be two other kinds of *Pellaria*, the which will not be helped in the aforeſaid order, for the one cometh of a great fear, and the other cometh becauſe they have had *Mal di Maſſuca*, and their heads be corrupted by that meanes, and for theſe two I know no remedy, but to let nature have her courſe.

To help a Carnoſitie in the Yeard.

THe Carnoſitie that cometh in the Yeard hindereth the Urine ſo that it cannot paſſe, and groweth in the mouth of the bladder, and is a kind of matter ingendered in that place, the which is much like unto an *Emerode* that cometh in the neck of the inteſtine about the fundament, and becauſe it is a groſſe

groſſe and ulcerated matter, the urine paſſeth with difficultie and great burning, the which is very painefull unto thoſe that have it, but if thou wilt helpe that inconvenience, it were neceſſary to purge the body well, and to keep a diet, and to drink the Decoction of *Hypericon* made with Hony, and uſe to eat dry meats as much as is poſſible, and then make certain little wax Candles of Wax aud Frankincenſe, and then make this Unguent.

℞. Red Lead ℥. i. white Hony ℥. i. Butter ℥. ii. white Wine as much as will ſuffice to incorporate them in a liquid form on a ſoft fire, and then take ten quills that hath bloud in them, out of the wing of a young Pigeon that is fat, and therewith ſtir the Unguent when it boileth, and when one quill is dried take another, and ſo change them untill the Wine be conſumed, and then it is made, and when thou wilt occupie it, take one of the ſaid Candles of wax, and upon the end put of this Unguent, and put it into the Yeard untill it touch the Carnoſitie, and this thou ſhalt uſe day by day, untill the Candell paſſe without any impediment, and then the Patient ſhall be helped, for this is moſt true, and I have proved it an infinite of times, to my great credit, and content of the Patient.

To help the white Scall.

THis diſeaſe being ſo odious is a corrupt humour, which is not onely in the head as many doe think, but it dependeth of the inward parts, and hath communication with the head, and this humour is like unto the Fume, for continually it vapoureth up, and when it can aſcend no more becauſe it is hindered in the skin, then it ſettleth, and ingroſſeth, and cauſeth the head to break forth in that grievous order as is ſeen. But I will ſhew a ſecret to help it; ſo that it ſhall never come again, and the order to make it is thus. You ſhall give them our *Sirrupo Solutivo* eight or ten dayes together, that being done, give them our *Pillole Aquilone* three times, the which pills muſt be taken every three dayes once, that being done, take *Sinaber* finely beaten ℥. ii. *Olibanum*, *Mirrha*, *ana* ℥. i. mix them together, and divide it into five parts, and make

thereof

thereof five perfumes in five mornings, and cover their heads with a cloth, ſo that it touch not the head, then let the powder be caſt on by little and little untill it be ſpent, upon a chafing-diſh of coals, and ſo let them ſtand covered one hour without moving, and this doe every one of the times, that being done, annoint the head for the ſpace of a moneth with Oil of Wax, and Turpentine, and they ſhall be helped, for this is a remedy that cannot fail, for I have proved it an infinite of times, in *Palermo*, in *Meſina*, in *Naples*, in *Rome*, and in *Venice*, and alwayes I have had good ſucceſſe, to my great credit, and profit of the diſeaſed perſon.

To help thoſe Carvoli *that come upon the Yeard, and their cauſes.*

THoſe *Carvoli* that come upon the Yeard are of divers kinds, as by reaſon and experience thou mayeſt ſee, but the moſt part are taken by uſing the company of lewd and corrupt women infected with the Pox, and thoſe are the worſt kind, for they are the firſt originall of the Pox, and of thoſe *Carvoli* come, *Pannochi*, or Botches, and certain great Scabs, *Pellaria*, Aches, and Tumours, and an infinite of other evill effects, and theſe are the firſt kind. There are another kind, which commonly come of their own accord by reaſon of heat, and thoſe are eaſie to be helped, and are not perillous or painfull. There is another kind, the which is as though it were ſcorched or burnt, the which cometh through debility of the Yeard, and having company with women, and theſe are alſo of ſmall importance.

The firſt kind are ceratin Ulcers that come upon the end, and ſome upon the proper ſubſtance of the Yeard, and ſome upon the skin; and the order to cure them is thus. Yee ſhall mortifie them within and without with our *Cauſtick*, and when they are mortified yee ſhall dreſſe them with our *Magno liquore*, and they ſhall be whole quickly.

But yee ſhall well note, that many times after they are healed before fifteen dayes doe paſſe, there will come a certaine alteration in the throat, ſo that they can ſcarce ſwallow their meat,

meat, and this alteration many times endureth eight or ten daies, and then it reſolveth by it ſelf, and that is a certain ſign of *Pellaria*.

And therefore if thou wilt avoid that inconvenience that the hair fall not off, aſſoon as yee feel any of the aforeſaid griefs, then preſently take a quantitie of our *Electuario Angelica*, and then take our *Sirrupo Magiſtrale*, four or five dayes, and annoint thy head ten or twelve daies with our *Magno liquore*, and ſo by theſe meanes the hair ſhall not fall. Becauſe our *Electuario Angelica*, doth evacuate the ſtomack, and cleanſeth the head, and drieth up the matter, the which is already alterated by that diſeaſe. Alſo our *Sirrupo magiſtrale*, doth evacuate the body, and purifie the bloud, and ſlaketh the fury of the diſeaſe. Our *Magno liquore* preſerveth the hair from drying and falling.

There cometh many times, after thoſe *Carvoli* are healed, certain Impoſthumes in the groin, of the which we will ſpeak in another Book particularly. The other kind of *Carvoli* that come upon the Yeard, are helped onely by waſhing them with ſome Bath, that is reſtrictive and comfortative. The other kind which are like ſcorching or burning, are helped by keeping them clean, and annointing them with a Liniment of *Tutia camphorata*.

And thus I make an end, giving to underſtand to thoſe that practice, how that they may avoid that diſeaſe called *Pellaria*, or falling of the hair or beard, for this is one of my Secrets, whereof I mean to write a great number, if God permit me.

A Diſcourſe of thoſe Sores that come of the Pox, and how to help them quickly.

THe Pox, as I have written of divers times, being a putrified and corrupt diſeaſe, the ſores coming thereof of force muſt be of his nature, that is corrupt and ſtinking, therefore if thou wilt help them, and take away their pain quickly, thou ſhalt uſe three operatiõns, the firſt is to give them our *Pillole Aquilone*, and then to waſh the ſore with oyle of

of Sulphur, and then lay thereon our *Cerot magiſtrale*, with Precipitate, and annoint it with *Magno liquore*, and therewith thou ſhalt help them quickly, becauſe thoſe Pills are appropriate for that diſeaſe, and the oyle of Sulphur draweth forth the filth from the Center, and the Precipitate draweth forth the groſſe matter, ſo that of force it muſt heal.

The cure of one that had the Pox in his head.

BEing in *Naples*, among all other that I cured, there came unto me a Spaniard called, *Il Siegnior Diego di Menas*, a man of the age of 36 years, of complexion cholerick aduſt, the which had the Pox, and in his forehead he had a certain tumour, the which had periſhed a great part of the skull, and was open, and he had been taken in hand of divers men, and none could doe him good: I ſeeing that took him in hand, and gave him our *Sirrupo ſolutivo* eight or nine daies together, afterward I gave him our *Aromatico*, and then gave him the roots of *Cina* in decoction, and then perfumed him with *Olibanum*, *Maſtick*, *Myrrha*, and *Sinaber*, and ſo by theſe meanes hee was helped of that infirmitie, but the bone remained bare, and I laid thereon our *Cerot Magiſtrale*, and ſo in ſhort time, the bone did ſeparate of his own accord, and one day I took it off altogether, it was ſo great, that it covered the fourth part of the head, then preſently this *Seignior Diego* went abroad, ſhewing what was taken from his head, as divers can teſtifie.

The cure of a Wound in the Head, and in the Hand.

THere was a certain Gentleman called *Gionan Jacobo Veniciane*, the which had a great Wound one the head, and in one of his hands, the which being taken in hand of divers Chirurgians, was brought to a very evill caſe by reaſon of great alteration in the Wounds; and the Phyſitian that had him in hand, was one called *Realdo Polumbo cremenſe*, the which dreſſed his head with Wine and Oyle, and the hand with Turpentine and Oyle of Roſes. Than I being in company

company told him, that it were good to change thoſe Medicines, becauſe in wounds of the head, thoſe Medicines were not convenient, for the oyle being crude, putrifieth, and the Wine is repercuſſive. and will not ſuffer the Putrefaction to come forth that the oyle ingendereth, and for that reaſon the ſaid Medicine would not be uſed.

And as for the Medicine for his hand, I ſay that the Turpentine is not convenient, for where there is offence of skin, veins, ſinnews, and bones, Turpentine is not good, becauſe it is hot and putrefactive, by means of the Oyle, and cauſeth inflammation, and therefore it ought not to be uſed.

But if thou wilt help the head and hand both, yee ſhall uſe a kind of Medicine that comforteth the place offended, and that doth aſſubtiliate the matter, and incarnate, to the which the ſaid *Realdo* anſwered, and ſaid myreaſon was good, if I could find Remedies that will doe that Effect, the which I ſent for to my houſe, and uſed them in this order.

Firſt, I did put our *Quinteſſence* into his wound in the head being cold, and then a little of our *Balſamo* cold, the which ſeemed ſtrange to *Realdo*, and then I laid thereon our *Magno liquore*, and upon the cloth I laid a little of our ſecret Powder, and the like I did to the hand, and ſo in fourteen dayes the wounds were whole, to the great marvell of a number.

A great Secret particular for the Flux, and Diſſenteria.

THe Fluxes of the body are no other but a diſtemperance of Nature, and are of two kinds, the one is cauſed of an evill qualitie and diſtemperance of the Liver, and that is called *Fluſſo Epatico.* The other is cauſed of great heat, Fever, and diſtemperament of Nature, and this is called *Diſſenteria,* that is a diſtemperament of the guts, and both theſe ſorts are hard to be helped of the ancient Doctors, as it is well ſeen by experience of thoſe that practiſe, for they will help them with repreſſion and reſtrictives, but that is not the way if wee ſhall beleeve *Galen*, the which writes, *Fluxus Fluxum curat*, the which is moſt true, for I have cured a thouſand of the

Flux with giving them our *Aromatico*, and three or four doſes of our *Sirrupo ſolutivo*, therefore *Galen* ſaith true.

But the *Diſſenteria* is cured with giving them our *Electuario Angelica*, and then every day after dinner ſtand in a bath of water of the Sea cold two hours at the leaſt, and ſo in this order thou ſhalt help any crude kind of *Diſſenteria* in ſhort time, and with great eaſe, uſe this as a Secret.

The cure of one that was poyſoned with Arſenick.

THere was a certain man poyſoned with Arſenick given him in a meſſe of Rice-pottage in an evening at ſupper, and as ſoon as it was in his ſtomack, he began to groan, and ſweat, and vomit, in ſuch order as it was ſtrange to ſee, and it happened that at the ſaid time there was a learned man in the houſe, who ſeeing this man in that caſe, ſuſpected him to be poyſoned, and ſo ſent for me, and when I came, the poor man was almoſt dead, then preſently I called the wife of the houſe, and told her that her husband would die, and that ſhe ſhould have the Law for poyſoning of him; but if that ſhee would tell him what poyſon ſhee had given him, perhaps he might recover him again, with many words more: ſo to conclude ſhee told him, that ſhee had given him two grains of Arſenick in Rice-pottage, then preſently I called for a cup of Sack, and cauſed him to drinke, and then he vomited and went to the ſtool, and then I annointed him with our oyle of *Hypericon*, and *Scorpions*, all the body over, and ſtill cauſed him to drinke that he might evacuate that poiſon, but all his mouth and throat remained ſwollen, and he did ſpit great abundance, and I cauſed him to uſe that Unguent, and every morning gave him Triacle with Wine, and every three dayes, I gave him a quantitie of *Pillule Aggregative*, and laſt of all I cauſed him to uſe *Aqua vitæ* compound, and ſo ere fortie daies he was perfectly whole, and rid of a terrible diſeaſe, the which he had before he was poyſoned.

The cure of an Vlcerated Leg.

THere was a certain man of the age of six and thirty years, of complexion cholerick and sanguine, the which had his left leg all ulcerated, in such order that the Physitians and Chirurgians of the Citie would have cut it off, but in any wise I would not consent thereunto, but took it in hand, and gave him first our *Magistrall Sirrup* in the morning eight or nine daies together, and in the mean time I washed the leg with Wine wherein was boyled Mallows, *Consolida majore*, *Carduus benedictus*, and Honey, and then wet clothes therein, and laid them on twice a day, then I caused him to use a decoction of *Lignum vitæ*, and the bark with *Iva artetica*, *Carduus benedictus*, *Poltipodie*, *Ripontico*, Wine and Sugar, and his common drink was wine and water boiled on the Fesses of the same, and this he used four and twentie daies, then I perfumed him with *Cinaber* three times, and ere three monthes were past, he was perfectly whole, for his disease came of the Pox, and those sores are commonly called *Mal di formica.*

The Cure of the Gout on a certain Gentleman.

IN the aforesaid year, in the moneth of *August*, I was called to visit a noble Gentleman called, *Il seignior Don Christofalo, della roca*, a man of five and thirtie years, of complexion cholerick, and sanguine, the which was sore troubled with the Gout, and because it was in the beginning of *August*, our ancient Doctors have forbidden to take any soluble Medicine in that time, in respect of the Canicular dayes. Nevertheless, I called *Armelli*, and *Leonardo Testa*, two excellent Physitians, the which gave their counsell to take no Medicine, nevertheless I proved that the Gout was extream hot, and for that I ordained a cold Sirrup to mittigate the superfluous heat, the which was made of Liverwort, Harts-tongue, Dates, Raisins, Figs, Sugar, and Succorie water, and aromatised it with Musk and Rosewater, of the which he took every day four ounces,

and for the alteration of the Gout, I washed it three or four times a day with our *Aqua del Balsamo*, because it penetrateth and openeth the pores, and assubtiliateth and drythe humour offensive: also I ordained him bread of Barley, because it cooleth the bloud, and is of good digestion, and caused him to refrain from all fat Brothes, and his drink was temperate, and to this one of the Doctors did agree, but the other would not, nevertheless the Gentleman was content with my advice, then I began to give him the aforesaid decoction, with our Soluble *Quintessence*, and therewith he had every day two or three Stools, and I washed the Gout three or four times a day with our *Aqua Balsami*, and the first day he began to feel ease, and the second he felt more, so that in seven daies all his pains were taken away, and then I applyed thereunto our Secret of Secrets for that kind of disease, the which in three dayes delivered him; then I caused him to use certain Medicines to defend the Gout from coming again, and so he continued whole to his great satisfaction.

Of the causes of the Scyatica, and how yee may help it.

THe *Sciatica* is a disease so called, because it cometh in that place of the bodie called *Sio*, and is caused of an evill qualitie, and grosse humours that are staid in that place, because they cannot passe down, and this is seen by experience daily, for where that pain is, there is alteration, and the cure thereof is with Glisters, Vomits, Purgations, and Unctions, because the Glister doth evacuate those places next unto it, and so easeth the humour, the vomit cleanseth the Stomack, the Purgations doe evacuate the body downwards, the Unctions dissolve the Winde, and so by these meanes thou mayest helpe the *Sciatica*, as I have done many times to my great honour, and satisfaction of the Patient.

A moſt excellent remedie to helpe the flux of the body, with a certaine diſcourſe thereon.

IF thou wilt helpe the flux of the body, it were neceſſary to know firſt from whence it proceedeth, for he that knoweth not the cauſe, is leſſe to be credited to cure the effect, and therefore I will ſhew thee what the Flux is, and from whence it cometh, and then I will ſhew the order to cure it, and alſo to make the Medicines.

The Flux of the body is cauſed of a ſuperfluous heat conceived in the ſtomack, the which make a continuall ſolution inwardly, as yee may ſee by experience of thoſe that are troubled therewith, for ſo long as the cauſe is not taken away, all their meat doth turn into that matter, the which if it be ſo, that is true which I doe ſay, that the Fluxes are a diſtemperance of the body, cauſed of hot and corrupt humours in the ſtomack, and therefore if thou wilt cure it, it were neceſſary to extinguiſh the heat, and to take away the corruption, the which thou ſhalt doe with the redneſſe of *Marte Militare* written in this book following; for that is the moſt ſoveraign remedy that can be found. But firſt yee ſhall take twelve grains of our *Petra Philoſophale*, with ℥. ß. of *Mel Roſarum*, and then take for four mornings together one ſcruple of the redneſſe of Marte, with ℥ ß. of Sugar Roſat, and therewith thou ſhalt work miracles.

A diſcourſe as concerning Cornes in the feet or elſewhere, with their remedies.

THis callous matter is a certain hot humour, of the which Nature would diſcharge her ſelf, and when that humour is driven forth of Nature, it goeth unto the lower parts into the end of the Toes, for in that extream part of the toes, that skin, that is called *Epiderma*, is hard, and will not ſuffer it to paſſe or exalate, and there many times it ingendereth a tumour in the skin with great hardneſſe, and many times that tumour doth increaſe and cauſe ſuch pain, that it doth not onely

onely hinder their going, but hindereth them from ſleep in the night, and this kind of tumour is called commonly *Callo*, or Corns in Engliſh, and I thought it good to call them *Creſte*, becauſe they are alwayes growing, and are of great importance among the Chirurgians, for an infinite number of perſons are troubled therewith, and therefore I will ſhew thee our ſecret to help them quickly, and with great eaſe, which ſecret was never known before of any. Firſt yee ſhall pare them with a ſharp knife unto the bottome, and there yee ſhall find a certain thing like matter, but if yee find no matter, yee ſhall pare it untill the bloud doth appear, then touch it once with Oil of Sulphur, and then dreſſe it with our *Balſamo artificiato* once a day untill it be whole. Keep this as a ſecret.

Of an Infirmity of Importance, that cometh upon the extremity of the toe upon the nail.

THere are many men that are troubled with a certain infirmity under the nail of their great toe, the which ſeemeth as though that the nail grew in the fleſh, which is not ſo, but the fleſh groweth over the nail, and although this ſeemeth to be a thing of nothing, and that the Ancients have had ſmall conſideration thereof: Nevertheleſſe, it is an infirmity of great importance, and to be conſidered of, becauſe many are troubled therewith, and eſpecially men of authority, and eſpecially thoſe that are troubled with the Gout. I call to remembrance, that in the time that I was in *Naples*, I cured a great number, and eſpecially thoſe that were of great authority, to my great honour and profit. The firſt thing that I did, I cut the nail on the part which was grieved and took it away, the which was done eaſily and with little pain, which thing being done, I touched it with our *Cauſtick*, and ſo let it remain three dayes together, and then I dreſſed it every day with our *Magno liquore* untill it was whole, which was in ſhort time.

A discourse upon the Emeroids, with the order to cure them with most excellent Medicines of our invention.

THe Emeroids are a certain kind of evill tumour, caused of the bloud in the veins Emerodiall, and these come alwayes in the extremity of the Intestinals about the Fundament, and some of them cause great pain, and some of them doe burn excessively, or doe scald; the which cometh through the quality of the good and evill humours, as yee may see by experience, how that some have such burning that they cannot rest in the night, the other have such pain that they cannot sit, the other are so scalded that they cannot abide it, yee shall understand, that this infirmity is more painfull in one complexion then in another, and the cure thereof is difficile Nevertheless it may be cured, and the order is this.

First take our *Aromatico*, then take our *Sirrupo Solutivo* three or four dayes, then take our perfume three or four times on the Fundament, that being done, annoint the place with our Balm artificiall, for that drieth and taketh away the pain altogether, and so the Patient shall remain perfect whole.

There is also a great secret in the tooth of a Horse-fish, if it be worn on a mans finger, to take away the Emeroids, the which tooth I have known proved at the least seven or eight times, for I have a ring made thereof, and have used it.

A great secret to help those that are burst, or have the Rupture.

THis is a rare secret, never known before of any man, and especially for those that have not been burst long time, and that the Rupture hath not yet made a Callow, and the order to cure it is thus.

First yee shall give them our *Aromatico* every ten dayes once, and every morning fasting give them one ounce of fine

fine Tartar beaten into powder, with water or wine to drink, and likewiſe in the evening, two hours before ſupper give him as much, and his bread ſhall be Bisket made of Rye, alſo he muſt wear a Truſſe made fit for that purpoſe, and uſe this remedy.

℞. Rectified *Aqua vitæ* without flegm ℥. xii. Roſin of the Pine tree that is dry, *Olibanum*, *Maſtick*, *Sarcocollæ*, *ana*. ℥. ß. Mix them altogether, and with this water waſh the Rupture every day twice, and then caſt thereon preſently the powder of a hearb called *Biſlingua* and *Balſamina*, *ana*. and then wet a cloth in the ſaid water, and lay it thereon, and bind the Truſſe very hard, and keep thy houſe with as much eaſe as thou mayeſt, and ſtrain not thy ſelf in any wiſe, and thus within a hundered dayes thou ſhalt help any great Rupture, keeping the aforeſaid order.

A rare ſecret and divine, to help thoſe that are troubled with the Spleen.

THe Milt is alterated and becometh hard, by reaſon of a ſuperfluous humidity, which it receiveth by the evill diſpoſition of the Liver and Lungs, and therefore if thou wilt help it, it were neceſſary to uſe Medicines abſterſive and drying, and to give them our *Aromatico* once, and then to uſe this Electuary, the which is of marvellous vertue in that operation.

℞. *Squamma ferri* ℥. i. *Scolopendria* ℥. i. *Spicknard*, *Lapis Lazuli*, *ana*. ℈. ii. Cinnamon ℥. ß. beat them fine, and make thereof an Electuary with purified Hony according to art, and take thereof every morning a ſpoonfull, and as much at night two houres before ſupper, and annoint the place where the Milt lieth with our *Balſamo artificiato*, and ſo by the grace of God, and meanes of theſe Medicines, thou ſhalt be helped quickly.

Another

A great ſecret to help the Spleen with great ſppeed.

THe Milt, as is aforeſaid, is grieved through abundance of humidity which it receiveth, and therefore thou muſt onely ſeek to dry that humidity, and for that purpoſe I will ſhew thee two great ſecrets wherewith thou ſhalt work miracles, and are of great reaſon and experience, The one is to be let bloud under the tongue in one of theſe two veines, that is on that ſide where the Milt lieth, that being done, yee ſhall take Muſtard, and mix it with the Urine of a Boy, and lay it between two clothes, and lay it on the ſore place one night, and then if it be not well, uſe it ſtill untill it be helped, for this I have proved an infinite of times.

The cure of a certain Spaniard called Carabaſall di Cordonet, *the which was troubled with the Pox.*

THis Souldier, being of the age of two and thirty yeares, was mightily troubled with the Pox, with extream paines and ſores, among the which, he had all his thigh ſo eaten away, as though he had been gnawn with Dogs, with moſt extream pain, and the way that I cured him was thus. I gave him twelve grains of our *Petra Philoſophale*, with Sugar Roſate, the which cauſed him to vomit and to evacuate downward, of the which he found great eaſe: that being done, I prepared him our decoction of *Lignum ſanctum ſolutivum*, the which is written of hereafter, with a certain drink made with Wine, and *Lignum vitæ*, and this he uſed five and twenty dayes, and then I annointed him with our *Unguento magno*, and in the ſpace of forty dayes he was perfectly helped to the ſight of all men.

The cure of the Stitch in the ſide with retention of Urine.

THere was a certain Gentleman called, *Marco di Chiuſſure* of the age of ſix and thirty yeares, the which was troubled with a terrible ſtitch in the ſide, and had proved many

Medicines, and none did him pleasure, the which, after I took him in hand, I gave him our *Aromatico*, and after that the pain slacked, than I causèd him to annoint all thoſe parts with the oyle of Nutmegs, and the oyle of Eggs mixt together, and so he remained quite whole, for in this order I have cured an infinite of persons to my great honour.

A cure of a certain Spaniard wounded in the head in Naples.

THere was a certain Spaniard called *Zamora*, of the age of four and thirtie years, of complexion cholerick and sanguine, the which was wounded in the left side of the head, with incision of the bone; also you shall understand, that in *Naples* the ayre is most evill for wounds in the head, by reason that it is so subtile, and for that cause the Doctors did fear the cure, nevertheleſſe I dreſſed him with our *Magno liquore*, and *Balsamo artificiato*, keeping the wound as close as was possible, annointing it onely upon the wound, and so in fourteen daies he was perfectly whole, to the great wonder of a number of Chirurgians of that Citie.

The cure of a certain Gentleman that had Mal' di formica.

THere was a certain Gentleman *Neopolitan*, the which was called, *Il Seignior Giouan Francisco Gaetavo*, of the age of thirty eight years, the which was marvellously tormented with a sore arm, and a sore leg, called *Mal' di formica*, and he was of complexion cholerick and melancholie, and these sores went creeping upon the flesh, healing in one place and breaking out in another, and in his arm he had nine sores, and in the leg fourteen, and this Gentleman had sought help the space of two yeares, and could find none, and had twice taken the Diet, and yet could find no help, the which Gentleman I took in hand, and the first thing that I gave him was this: ℥ i. of *Hierapicra Galeni*, with twenty grains of our *Petra Philosphale*, the which provoked both vomit and seege divers times, that being done, I gave him our *Sirrupo Solutivo* 12. mornings together, that being done, I gave him a Medicine with our *Petra Philosophale* and *Elleborus niger*, the which causèd him also to vomit

mit and purge downwards, that being done, I caused him to make a Sirrup of *Lignum Sanctum*, and the Bark, *Iva Arteticа*, and *Carduus Benedictus*, in the which I put seven pound of Wine, and one of Sugar, and then I caused him to make a drinke with water, and wine, and Honey, to drink continually, and that I caused him to use five and twentie dayes, and then I annointed him with our *Unguento magno* five times without fire, the which Unguent caused him to spit abundance of filthy matter, and at the last it caused him for to spit blood, after the which I caused him to make a Bath the which is written in our Regiment of the Pestilence, called the Joyfull Jewell, and I laid on the Sores our *Cerot Magistrale*, and thus within thirty eight dayes he was perfectly whole.

V. *Certain Cures that this Authour did when he travelled into Africa.*

IN the year 1550 he travelled into *Africa*, and there he was chosen by *Il. S. Don Pietro di Toledo viceroi di Napoli*, to be Physitian unto the camp under *Don Gracia* his son, and so in the year 1551. in the moneth of *May* he departed from *Naples* with all the army of the Emperour, *Carolo quinto D' Austria*, and so having a prosperous wind, arrived in *Barbarie* by a certain old citie called *Monasterio*, and there gave an assiege, and took it without any remission or ransoming, and made slaves of all those that were left alive, and it remained utterly destroyed, but not without great mortality of our Christian Souldiers, and beside those that were killed, there was a great number wounded, the which were brought into the Gallies, and carried to the Isle of *Sicilia*, in a certain citie called *Tarpano*, the which say they, was builded by a great Idolater called *Tarpos*, and there in the Hospitall those wounded persons were left, with certain Chirurgians that were under my jurisdiction, and with certain Medicines of my invention, and so in short time the most part were helped, and then the Armie returned unto *Naples* again, and refreshed them with new men and victuall. And then on the fifteenth of *June*, we set up sail and sailed, and

when we were in the midſt of the gulf between *Naples* and *Palermo*, there happened a great miſ-fortune, the which was thus.

In the Gallie of *Si. Giordano* Captain General of the Gallies Duke of *Florence*, it happened that he being at the table with divers Captains and Gentlemen, and as they were at dinner, a certain Captain being grieved with another, multiplyed words, and took a loaf of bread, and threw it at his face, without any reverence or reſpect of the ſaid Generall *Sig. Giordano*. That being done, the ſaid Generall roſe from the table, and took him by the boſome, and gave him five ſtocadoes in the breaſt, the which pierced within the bodie, and there he fell for dead: that being done, the ſaid Generall repented himſelf of his raſhneſſe, and preſently ſent for me being in the Gallie of *Don Gracia* to come and dreſſe him, and ſo my Generall cauſed me to doe with all diligence, and when I came, this poor Captain lay as though he had been dying, nevertheleſſe I dreſſed him with great diligence, and the Medicines which I uſed were theſe: Firſt, I put into the wounds, of our *Quinteſſence*, and upon the wound I dreſſed it with our Balm artificiall, and gave him a vomit, the which cauſed him to caſt great quantitie of bloud, and then every morning I gave him half an ounce of our *Aqua Balſami*, and thus within two days after we arrived at *Palermo*, the Captain was perfectly whole, to the great marvell of a number. After that we departed from *Palermo*, and went to the Citie of *Trapano*, where the reſt of the gallies were, and there continued four dayes, and then on Saint *Johns* even, we went to an Iſland called *Fanignana*, and there kept the feaſt of Saint *John*, and then we departed with all the army, and went on the ſide of *Africa*, and on Saint *Peters* day we landed in the Gardens of that Citie, and there began to offer battell, and there remaining about 24. or 25. dayes, the army began to be infected with a certain kind of flux, whereof a great number dyed every day. My Generall ſeeing that called me, and asked if it were poſſible to find ſome remedie for that flux, unto the which I anſwered willingly, and ſaid, I would deviſe by the help of God ſome remedie, becauſe it was my dutie, to labour for the health of

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the Souldiers of the Emperour, the which thing I did in ſhort time thorow the whole camp; as I will write hereafter in the next chapter.

The cure of the Flux, wherewith I helped the Armie of the Emperour in Africa.

BEing as I have ſaid before in the camp, where they were marvelloufly tormented with a Flux, and many died thereof, and could find no help, although they had Medicines. Than I which had the experience in hand, began to laugh to my ſelf, and the remedie wherewith I helped them all, was this. Firſt, I cauſed them to eat well, and then in the morning I gave them a vomit, and then every day after they had eaten, I cauſed them to go into the water of the Sea, and there to remain four or five houres, and ſo doing within four or five daies they were helped, for I ſwear as I am a Knight, that if I had not been there, the whole Armie had died of that Flux, for of fourteen or fifteen thouſand that were there, there was not left two thouſand but they were infected with that Flux, or diſtemperance of the Liver cauſed of ſuperfluous heat, the which heat diſtempereth the Stomack, and cauſeth the continuall Flux; you ſhall underſtand that our vomit doth evacuate the ſtomack of the putrefied humour, and the ſalt-water cooleth the heat, and reſtraineth the Flux, ſo that by theſe meanes they were helped.

A goodly Remedy found out by me for Wounds in the head.

VVOunds in the head were very perillous in that place, ſo that if a hundered were hurt in the head, it was not poſſible to recover ten, and that came through two things, the which were much contrary in that Region, for the day was ſo hot that it burned all things, and the night to the contrary ſo extream cold, that it was intolerable, and not to be credited, and ſo by this diſtemperance, when the *Craneum* was uncovered that the aire might touch it, preſently they died without any help, then I ſeeing that, began to conſider of the

matter

matter, desiring to find some mean to help them, and so studying, it came in my memorie, that the air was cause of their death, as it was in truth. Then presently I commanded all those Chirurgians that were under my jurisdiction that they should not meddle with any wound in the head without my presence, the which thing was done, and as many as were wounded, the first thing that I did, in stead of cutting or launcing or discovering, according to the common order, I joyned the parts, and sowed them close, and dressed them upon the wound with our *Quintessence*, and with *Balsamo*, and *Magno liquore*, and so in short time the most part were helped, and there died none so desperate as they did before, and therefore to my judgement, this was a good invention, and never used of any before, and this order of curing is very naturall, for Nature doth shew it in hearbs, plants and stones, how that they cannot stand dis-united, then much more our flesh cannot stand dis-united, without great torment of the Patient, for untill it be joyned together again, it is unpossible to be helped, then seeing that is true, it is most naturall for the wound to be joyned together, and to use those Medicines, that where they be applyed, will not suffer the humour to come thereunto, nor putrifie the place that is hurt, and seeing it is so, as by experience is seen, we must beleeve this to be a naturall and most wholsome remedie, so that I affirm that the joyning of the parts of the wound in the head, and other parts of the body is most soveraign, and of great satisfaction to the sick, for they never felt pain, nor have no Fever, nor other sort of accident, for of those I have cured a great number with good succesſe.

The cure of one that had his nose cut off, and set on again.

IN that time when I was in *Africa*, there happened a strange and that was thus.

A certain Gentleman a Spaniard that was called *Il Seignior Andreas Gutiero*, of the age of twentie nine yeares, upon a time walked in the field, and fell at words with a Souldier, and began

began to draw, the Souldier seeing that, struck him with the left hand, and cut of his nose, and there it fell down in the sand, then I happened to stand by and took it up; and pissed thereon to wash away the sand, and stitched it on again very close, and dressed it with our *Balsamo artificiato*, and bound it up, and so let it remain eight dayes, thinking that it would have come to matter: nevertheless, when I did unbind it, I found it fast conglutinated, and then I dressed it onely once more, and he was perfectly whole; so that all *Naples* did marvell thereat, as is well known, for the said Sig. *Andrea* doth live yet, and can testifie the same.

The cure of an arme of S. Giordano Ursino.

AT the same time the said Sig. *Giordano Ursino*, and *Si. Antamo Savello Romano*, and *Sig. Astor Baglione*, with divers others, took their Horses and rid about two miles from the Camp, and there perceived certain *Mores* on horseback, the which did assault these Gentlemen, and one *More* with his Launce did thrust through the arme from the elbow through the shoulder, then the said Sig. *Giordino* returned to the Camp with great pain, and presently I was sent for, and when I had seen it, I put therein our *Quintessence*, and upon the Wound I laid our *Balsamo*, and *Maigno liquore*, and bound it streight, and so left it, and in five dayes it was whole and sound, and then went to the assault most valiantly, as many can testifie, because he was generall of *Firenze*.

A great chance that happened in the assault in Africa.

AT the same time there was a Gentleman *Florentine*, that was with the said Si. *Giordano Ursino*, that was called *Millematti*, the which fought with his Sword and Target, and defended many shot of Calivers, and such like; at the last one perced his Target, and struck him upon the breast, and bruised him marvellously, and yet broke no skin, and therewithall he fell to the ground for dead, and the carrier of dead men, or *Becamort*, as they call them, would have buried him in a

Myne,

Myne, I then being preſent, cauſed him to be brought into the Tent of Sig. *Aſtor Baglione*, and there I put our *Quinteſſence* into his mouth, and that cauſed the blood to liquifie and come forth at the mouth, and laid upon his ſtomack a plaiſter of Aſhes and Oil as hot as he could abide, and that I changed morning and evening, and alwayes I gave him of our *Quinteſſence* to drink, ſo that in ſhort time he was helped, and yet liveth in health: and this was one of the moſt ſtrangeſt things that ever I ſaw, that a pellet of a Caliver could not break the fleſh, and that came by certain words that the ſaid *Millematti* did carry written upon his breaſt, as he perſwaded me afterward, for he ſaid, *In verbis, & in herbis, & in lapidibus ſunt virtutes, &c.*

The cure of Wounds being poyſoned, and of other Sores.

WHile that warres dured in *Africa*, many times the Chriſtians were poyſoned with venomous Arrows and ſuch like, for the *Moores* commonly when they fight againſt the Chriſtians, they ſtick the heads of their Arrows in a Squill, and poyſon it with the juyce, and when thoſe Arrow heads or other weapon goeth into the fleſh of a man, it cauſeth ſo great burning, that it bringeth *Spaſmus*, and ſo in ſhort time they dye. And untill this time there hath been no other Medicine found, but to cut away all the fleſh that the weapon hath touched, or elſe to cauterize it two or three times with a red hot Iron to extinguiſh the venome, but I, through the grace of God, have fouud the true and perfect way to help them quickly, and with great eaſe, and without detriment of the wounded, and the remedy is this; yee ſhall put our *Quinteſſence* into the Wound, and lay thereon our *Magno liquore*, the which are two Medicines that kill the poyſon of the Squill, and therefore if any will prove this to be true, to ſee the experience, take a peice of a *Squilla*, and ſcratch it with thy nail, and then put thy finger into thy ear, or ſcratch any other place that yee may touch the fleſh, and preſently thou ſhalt feel a terrible burning, and to quench it, preſently take of our *Quinteſſence*, and waſh the place

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therewith, and presently the pain will cease, and therefore use this as a secret, for therewith I have cured a great number.

A remedy found out by me against the poyson of a Fish.

WHen that I caused so many sick of the Flux to goe into the sea, whereby they were helped, there was a certain kind of fish, that as soon as they touched the flesh of a man, presently it inflamed, and the poyson so increased, that in two or three dayes it caused corrosive Sores, the which caused many to dye, and many were stung with that fish which never could find help: I then seeing that desperate case, upon a time visited a young man being a *Romane*, the which was hurt on the Codds and Yeard with such a Spasmus, that it was wonderfull to behold, and having a glasse full of my *Quintessence* in my hand, I opened the sore and washed it therewith, and presently the pain ceased, then afterward I dressed it with an Unguent made of the fat of the fish, and so therewith he and a great number more were helped in short time, and these are secrets of my invention.

Of the taking of Africa *and his destruction*

IN the year 1551. the eleventh of *September* about the nineteenth hour the generall assault was given to the City of *Africa*, and in the space of two hours it was taken, and destroyed by the souldiers of *Carolus Quintus* Emperour, whereat was slain a great number of both parts, and there was such a number hurt, that it was to be wondered at, the which were healed with our *Magno liquore*, and *Balsamo*, and when the City was taken and all ended, the Gallies remained there all *September*, and the fourth of *October* every man went to serve at their ports appointed, and so we returned to *Naples* to passe the winter, but yet we remained but a while, for there was occasion to goe to *Siena*, the which rebelled against the Emperour, and so we went with *Don Pietro da Toledo* the which died after at *Firenza*, &c.

The cure of a great wound on the head.

IN this yeare 1551. in the moneth of *November*, there came unto my houſe a Spaniard, the which was called *Giovan Ruiz di Zamora*, the which had a great wound over the eare, on the left ſide that reached halfe over the head, with great fracture of the bone; the which I preſently ſtitched with diligence, and put therein our *Quinteſſence*, and upon the wound I dreſſed it with *Magno liquore*, and *Balſamo*, and made a gentle ligature with a piece of ſilke, and ſent him home to his lodging, and commanded him to come againe the next day about the ſaid houre, and thoſe that were about me, fell a laughing at my words, and ſaid that he would die of that wound, becauſe I let him goe forth in the ayr, to the which I anſwered that he might ſafely goe forth, and ſo the next day he came againe, and I took off the ligament, but not the cloth, and thereon I put of our *Quinteſſence* and Balme, and ſo in three dayes I touched it not, and then I took off the Ligament againe, and dreſſed it upon the cloath, and let it remaine untill the 8. day, and then I opened it, and took away the cloath, and found the wound ſo healed that yee could ſcarce perceive any ſcarre, and many ſaid that it was impoſſible to be healed, for it would come to impoſthumation, nevertheleſſe it remained perfectly whole for five or ſix moneths that he remained in that Citie, in the which time I cured a great number in the ſame order that were wounded in the head, to the great wonder of thoſe that dwelt in *Naples*, for they count all wounds in the head to be mortall, becauſe the ayre is ſo peſtilentiall, for as ſoone as it toucheth the ſcull it corrupteth the wound.

But uſing our order thou mayeſt ſafely helpe them, ſo that the wound be not mortall, for by keeping it cloſe ſhut it is preſerved.

A very ſtrange thing that happened in the aforeſaid year.

THere was a certaine young Marriner of the age of 26. years, the which was called, *Franciſco di Giovanni Raguſeo*, of the Iſle

Isle of *Mezo*, the which being in fight fell downe, and the other that fought with him cut him over the side and backe a handfull long, in so much that a piece of the Milt was cut overthwart, then he was carried to a Chyrurgian, and he stitched him up, then the next day I was called, and there I found the Wound not well stitched, the which I ripped up againe, and found the belly full of bloud, and when I saw that, I caused divers to make water, and therewith I washed him, and with taking forth of the blood, there came a piece of the Milt that was cut, the which I washed, and gave it to a Marriner that stood by, and the Patron of the ship tooke it from him and carried it away, then I stitched him up againe and left a little hole or orifice beneath, where the matter might come forth, and dressed him with our *Quintessence*, with *Balsamo*, and *Magno liquore*, and in the space of 22. dayes he was whole perfectly.

The cure of a Fistula in the lower parts.

IN the yeare, 1552. in the moneth of *March*, I was brought unto a man of the age of fourtie years, of complexion cholerick and melancholly, the which had a Fistula in the lower parts, the which was of this Nature, that it had alterated the cods, the member, and all the parts thereabout, with eleven holes infistulated, at the which holes he made water with great burning, and intolerable paine, and which are accidents of a Fever in manner continuall, the which Patient had beene taken in hand of divers, and none could doe him pleasure. Then the first thing that I did, I gave him our *Aromatico*, that being done, I gave him xii. dayes together our *Quintessentia solutivo*, that being done, I gave him a quantity of our *Electuario Angelica*, and then he used one of my secrets, the which I will not write in this place, that being done I caused him to spit with one of my confections, written hereafter, and so by these meanes he was perfectly whole.

Of many that I cured in Naples.

IN that time that I remained in the famous Citie of *Naples*, untill the year 1555. in the Moneth of *February*, and then I thought it good to go to *Rome*, vvhere at this time I cured a number of persons, and have helped so many by the help of God, vvhich if I should record them, it vvould be sufficient to fill a great volume, for there came such a number to my door, that the people wondered thereat, and with four Medicines compounded by me, I helped in manner all of every disease, and the Medicines were these, one Pill made with our *Petra philosophale, Elbero negro, Olio di sulpho, Olio di melle*, mixed with Marchpane, and made in Pils. The second Remedy was soluble Pils, made with *Aloe hepatico, Colloquintida, Siena,* and oyle of vitrioll made in paste with sugar, and common honey. The third Remedy was an unction, made with Sage, Rosemary, Wormewood, Rew, Mint, Nutmegs, Cloves, Cinamon, Mastick, Frankincense, Turpentine and wax with common oyle. The fourth Remedy was our *Quintessence*, and these four Remedies, I gave unto those people to helpe their griefes: and I willed them that tooke these Medicines to eat well, and of good meats, and so alwayes they praysed these Medicines, the which was not without great reason, because the Pills first evacuate the stomack of all Impediments, and leaveth nature eased, the second Pills evacuate the body of the corruption.

The unction comforteth the stomack, and helpeth digestion, and mitigateth the paine. The *Quintessence* comforteth the stomack, causeth good digestion, purifieth the bloud, and comforteth the head, so that by these aforesaid Reasons, ye may understand that these foure Remedies may helpe against all indisposition inwardly, and for cause of those Remedies those people honour me like a Prophet, and alwayes have had me in great Reverence, as long as I remayned among them.

A cure of Ulcera putrida *which was in the arm.*

IN the year aforesaid, and in the moneth of *Auguſt*, there came to my hand a certain Gentleman of the Embaſſadors of Portingall, that was called *Il ſignior Jari*, a man of the age of two and thirtie yeares, of complexion melancholie, the which had a putrified Ulcer about the left ſhoulder, that he had carried above three yeares, and was as big as a hand, and very deep, which could not be healed of the common Chirurgians, nor yet be eaſed of his pain, then I reaſoning with this Gentleman, told him that the cauſe of that ſore, was corrupt and putrified bloud, and by that meanes the Liver received evill qualities, and that if he would be helped, the cauſe muſt be removed, the which was hard to be done, becauſe the bloud muſt be evacuated a little, and then the ſtomack muſt be evacuated of moiſt matter that offendeth it, and hindereth digeſtion of the meat, and will not ſuffer good bloud to ingender; then will it alſo be neceſſary to evacuate the body downwards, that the corruption ſend not up his vapours unto the upper parts of the body, and hinder the cure of the Ulcer, all this being done, it were neceſſary to evacuate the humour between the skin and the fleſh by ſweat, ſo that all the parts of the body may remain purified, and ſo by theſe meanes the Ulcer may eaſily mundifie, incarnate, and ſiccatrize, and ſhall be a perfect cure: to the which thing the Gentleman was willing, for he had as willingly dyed as lived, and ſo in the name of God I took him in hand, and the firſt thing that I gave him was a vomit that purged the ſtomack, and took away great part of his pain: then I purged him with our *Quinta eſſentia ſolutivo* eight daies together, that being done, I made him a Fomentation that cauſed him to ſweat well, and to ſpit abundance, then I cauſed him to be let bloud under the tongue, and then I annointed all the Ulcer with our *Cauſtick*, the which mortified all the filthineſſe therein, and then I dreſſed it with *Magno liquore*, and our Cerot *Magiſtrale*, and ſo with theſe Remedies in ſhort ſpace the ſaid Gentleman was cured, to the great marvell of

the

the ſaid Ambaſſadour, and all thoſe that ſaw it: By reaſon of that cure came another of the ſame houſe unto me, called *Il Scignor diego Iaimes*, the which was troubled with a difficulty of Vrine, which did trouble him mightily, to whom I gave three times our *Petra Philoſophale*, and once the juyce of Elder Barks, and he was helped: I cured another in the ſame houſe of a Fever with our Oyle of Honey, and with *Balſamo*: The Ambaſſadour likewiſe being troubled with the Gout, willed me to take him in hand, the which I did, and cured him, ſo that in three years after while I continued in *Rome* he never felt paine, and of theſe cures I helped an infinite in *Spaine*, as is well known to the Inhabitants thereof.

The cure of Etheſia in the beginning.

IN the yeare 1555. in the Moneth of March, there came to my hands a young man of *Millayne*, the which was a Painter, of the age of five and twenty years, the which was fallen into a ſpice of Etiſie, and did ſpit much bloud with a continuall Fever, whom I cured in this order.

Firſt, I let him bloud under the tongue on the right ſide, and after that I gave him a quantity of our *Aromatico* with Plantaine water, becauſe the bleeding taketh away the ſuperfluous bloud of the breaſt, which nature ſendeth forth by it ſelfe, and the *Aromatico* with Plantaine water is cold and dry, which are moſt neceſſary for that diſeaſe, for they evacuate the ſtomack, repercute and mitigateth the alteration, thoſe things being done, I cauſed him to uſe our *Quinteſſence ſolutive* to evacuate the body in reſpect of the Putrefication already conceived within the inteſtinals, alſo I cauſed him to uſe the *Quinteſſence* of the Flower of Flowers, and I annointed his ſtomack with *Magno liquore*, and alſo he uſed our *Electuarie* of *Althea*, and ſo by theſe meanes he was helped perfectly.

The cure of a certaine man wounded in thirteen places.

IT happened that a certaine man called *Aleſſandro Oreſice*, was wounded before my lodging in thirteen places, and there fell for

for dead, and then by a certaine friend was brought into my Lodging, and there I laid him upon a Table, and took off his clothes, and ſowed all thoſe wounds which were to be ſowed or ſtitched, and dreſſed him with our *Quinteſſence*, and *Balſamo*, and *Magno liquore*, and our ſecret Powder, and ſo by thoſe meanes in 15. dayes he was perfectly whole.

Of Remedies that helpe many diſeaſes.

THere are divers and ſundry diſeaſes, and they be helped with divers and ſundry Medicines; therefore I will make a note onely of thoſe which are moſt uſed.

And firſt I will write of thoſe Remedies that help the Fevers of all ſorts, which are theſe, the Sirrup of Burrage, Bugloſs, Endive, Cicory, Hops, *Fumitorie*, Rhabarb, Caſſia, Scamony, Sine, Barly-water, Sirrup of Scytrones, and ſuch like.

The Remedies that helpe the Pox are theſe, Aloes, Coloquintida, Turbit, *Hermodactils*, *Scamony*, *Precipitate*, *Oriola*, *Olivella*, the Unction of *Mercury*, *Lignum ſanctum*, *Cina*, *Salſa perilla*, the perfume of *Sinaber*, a ſtove of hearbs, our *Ceroto Magiſtrale*, and ſuch like things. Thoſe Remedies that helpe the Cough, are *Enula Campana*, Garlike, Sulphur, Honey, *Lapaciolle*, the Oyle of Sulphur, and ſuch liket: Thoſe Remedies that help the Scabs, are the juyce of *Aurecla*, Sulphur, *Litarge*, *Aqua Reale*, Roch Allome, thoſe that are troubled with paines in the body, may uſe *Genciane*, Nutmegs, *Dictamus albus*, *Euphorbio*: thoſe that are wounded ſhall uſe Turpentine, our *Balſamo*, *Magno liquore*, *Aqua Balſami*, *Elixar vitæ*, *Ceroto Magiſtrale*, Oyle of *Hipericon*, of our invention, and ſuch like. Thoſe that provoke vrine, are the flours of Mallows, *Alkekengi*, Hogs liſe, *Cantharides*, and ſuch like, and therefore I will not trouble you further, becauſe I have written ſufficiently in my other Books in ſundry places, and hereafter I will write of divers, and ſundry Medicines of our invention never found out before of any man.

Here beginneth the order to make divers and ſundry Medicines of our invention never found out before by any man. And firſt to make our Petra Philoſophale, *that helpeth againſt all manner of diſeaſes that happeneth unto man, or woman, or any other Animall terreſtriall.*

THere hath alwayes been a great queſtioning among the Philoſophers, whether that one Medicine might help againſt all diſeaſes or no. The which I affirm, and will approve with ſufficient reaſon, that the *Petra Philoſophale* made of our invention may help againſt all the infirmities that cometh unto mans body, and two onely reaſons I will ſhew thee with brevity, the firſt of them is this, that all ſorts of infirmities have their Originall and beginning of the ſtomack, and to know the truth, yee may ſee manifeſtly, that if the body be never ſo little infirmed, the ſtomack is alſo greived: For yee may ſee how the Animals terreſtriall never help themſelves of other infirmity then of the ſtomack, and when they will help themſelves, they eat hearbs, the which cauſeth them to vomit, and this doth ſignifie, that they have no other infirmity then the aforeſaid, ſo by the experience of the Animals I approve that the infirmity is cauſed of the ſtomack, and this is the firſt reaſon. The ſecond is, that all the Medicines, wherein our *Petra Philoſophale* is put, as ſoon as they are come into the ſtomack, it draweth unto it all the evill humours of the ſtomack, and alſo of the whole body, and mixeth with them, and ſo natrue ſendeth them forth by vomit, or by ſeege, or both, and ſo the ſtomack ſhall be evacuated of that matter, and the body remain free from all impediments of infirmities, ſo that by this reaſon I affirm, that our *Petra Philoſophale* may help againſt all ſorts of infirmities, and to know the truth, I have proved it by experience in all manner of infirmities, and alwayes have found it to doe much good unto all men, and hurt none unto my knowledge, and the order to make this *Petra Philoſophale* is thus.

℞. *Sal niter*, Roch Allum, Vitrioll Romain, of each two pound.

Firſt

Firſt, dry the Vitrioll in an earthen pan, and then beat it to powder, and mix it with the other matters, and put thereunto foure ounces of *Sal gemmæ*, then put it in a goord with his head, and a Receiver well luted, and diſtill it in a wind Furnace, ſo that yee may make fire with wood, and at the firſt make ſmall fire, and ſo increaſe it according to Art, and alwayes lay wet clothes on the head and Receiver, and that thou ſhalt doe, becauſe the ſpirits of the water ſhall not flye away. Yee ſhall underſtand, that in the beginning of your diſtillation, the Receiver will wax red like bloud, and then turn white; and at the laſt, when yee give it ſtrong fire, it will turn red again, and thoſe are the pure ſpirits of the *Aqua fortis*, and then at the end, the Receiver will turne white againe, and then it is ended, then let it wax cold, and then keep it in a Glaſſe cloſe ſhut to make our *Petra Philoſophale*.

Then take *Mercury*, *lib.* 1. Quick-lyme, ℥. vj. Sope, ℥. iiij. Common aſhes, ℥. iij.

Mix them together in a Morter of ſtone, and then put them into a Retort, and diſtill it with a ſtrong fire untill all the *Mercury* be come forth into the Receiver, then take it forth, and keepe it in a Glaſſe, to make thy compoſition, the which is made thus.

℞. The water that thou madeſt firſt, and put it into a goord of Glaſſe being well luted, and then put in thy *Mercury* that thou diddeſt diſtill before. After that, take Steel in thinne Plates, j. ℥, Iron alſo in thinne Plates, ℥. ii. Fine Gold in leaves, the weight of two French Crownes, and put them altogether in the Glaſſe, and preſently ſet on the head, for it will begin to boyle, and cauſe red fumes like bloud, the which thou ſhalt receive in a Receiver, and preſently ſet thy Glaſſe in the Furnace, and give it fire untill all the water be come forth with the fume. Then let it coole, and keep that water cloſe in a Glaſſe, then break the other Glaſſe that ſtood in the fire, and in the bottome thou ſhalt find our *Petra Philoſophale*, the which thou ſhalt grind finely, and ſearce it into moſt fine powder, and then waſh it well with Vinegar diſtilled, and dry it againe, and at the laſt waſh it with Roſe-water, and dry it very well, ſtirring it continually over the fire, then

keep it as a precious Jewell close in a Glasse.

For the order to use it, I will write hereafter, in sundry places: Yee shall understand that the water which yee distilled away from the stone, will serve for the same purpose again: But ye must take but halfe the quantity of the aforesaid matters, and when ye have distilled it again from the stone, yee shall preserve it for an infinite number of purposes, as I will shew thee hereafter.

To make our Balme artificiall, with the order to use it, and wherefore it serveth.

THis *Balsamum* hath all the vertues of the natural Balme, although not in quality, yet in vertue, and the order to make it is thus.

℞. *Venice* Turpentine, pound 1. Oyle of Bayes, that is perfect without mixture, ℥.iiij. *Galbanum*, ounces iij. Gum *Arabie*, ounc. iiij. *Olibanum Mirrha elect*, Gum *Hederæ*, of each, ℥. iij. *Lignum Aloes, Galingal, Cloves, Consolida minore, Cinamon, Nutmegs, Zedoaria, Ginger, Diptamnum album*, of each, ounce 1. Muske of *Levant*, *Ambergriece* of each one Drachme. Beat all those aforesaid things together, and put them into a Retort of Glasse well luted, and put thereto vj. pound of Rectified *Aqua vitæ* without fleame, and so let it stand viiij. dayes, and then distill it by sand, and there will come forth a white water mixed with Oyle, and so keep thy fire small, untill there come forth a blackish Oyle, then change thy Receiver, and set thereto another, and increase thy fire untill all the spirits bee come forth, then separate the Oyle from the black water, and keep them by themselves and the like shall yee doe by the first water. The first vvater that is white, is called *Aqua del Balsamo*, and the Oyle separated from that is called *Oleum del Balsamo*. The second vvater that is black is called *Mater Balsami*, and the Oyle separated from that vvater, is called *Balsamo artificiato*, which would be kept as a precious Jewel.

The first Water is most excellent to clear and preserve the sight of the eyes, also if the face being washed therewith, it maketh

keth it very faire, and preſerveth it youthfully, it keepeth back age, it breaketh the gravell in the reines; and it provoketh Vrine, the which is ſtopped thorow carnoſity; it helpeth all manner of Wounds, in what place of the body ſoever they be, if yee waſh them with the ſaid vvater, and wet therein clouts, and lay thereon, for his operation is ſo ſtrange, that it ſeemeth rather divine then humane. It helpeth much againſt the Etiſie, and againſt all ſorts of of Catarres, and Cough. If ye waſh a *Sciatica* therewith, and lay thereon a cloath wet in the ſame, it taketh away the paine preſently.

The other water called the Mother of Balme, helpeth ſcalls in ſhort time if ye waſh them therewith; ſo doth it helpe the white ſcall, Lepra, and all ſorts of Ulcers that are not corroſive moſt miraculous to ſee, and without any trouble; it ſerveth alſo againſt a number of other infirmities, the which I will let paſſe at this time.

The Oyle of Balme, doth ſerve for an infinite number of things, and eſpecially for Wounds in the head, where the bone and pannicle is hurt, putting it therein. It preſerveth the face if yee annoint it therewith. It is moſt excellent againſt the Pluriſie, giving thereof j. 3 at a time with the water of Balm

The Balme artificiall is a moſt miraculous Liquor, if any have the ſtitch in the ſide, and take two drachms thereof, it preſently will helpe him. It is alſo good againſt the Cough, and Cattare, coldneſſe in the head and ſtomack, and for Wounds in the head. It is a moſt ſoveraign Remedy, if yee annoint all the head therewith once a day; becauſe it pierceth into the brains, and alſo unto the ſtomack beneath. It reſolveth all tumours in all parts of the body with ſpeed. It reſolveth a Quartaine in ſhort time, if yee annoint all the body therewith, leaving no part.

And to be ſhort, I know no diſeaſe neither hot nor yet cold, but that this Balſamum doth good unto, as well the hot diſeaſes as the cold, becauſe it cooleth the hot, and heateth the cold, and this it doth by his quality and hidden vertue, ſo that I have found in this precious Liquor ſuch great vertues, that I am not able to declare them all; ſo that every one which is furniſhed with this precious Balme, may be kept from

infirmities, and ſhall not need to ſeek the naturall Balm with ſo much expenſes and danger of the life, as hath been many times ſeen.

To make our Aromatico, *the which helpeth againſt all manner of infirmities, of what quality ſoever they be.*

Aromatico Leonardo, is ſo called, becauſe it was compounded and made by his invention, and is a miraculous Medicine, that ſerveth againſt all manner of diſeaſes of what quality ſoever they be, for it worketh this operation, that is, as ſoon as it joyneth to the ſtomack, it draweth to it all the evill humours of the body, and imbraceth them, and carrieth them forth of the body both by vomit and ſeege, and ſo leaveth nature unburthened, the which may prevail to his pleaſure, becauſe it hath no impediment, and by this reaſon I approve, that our *Aromatico* helpeth againſt all diſeaſes, as is ſaid before, and the order to make it is thus.

℞. Fine white Sugar ℥. iv. pure Pearles, Musk, Saffron, *Lignum Alloes*, Cinnamon, *ana*. ℈. i. *Petra Philoſophale* ℥. iv. Mix them together, and make thereof Lozanges with Roſe-water according to art, the which yee ſhall [illegible] a box of wood cloſe-ſhut, and the order to uſe it is [illegible] when the Phyſitian doth goe to viſit any ſick perſon, [illegible] but he will prepare him ſome Medicine to take inward, the beſt and moſt perfecteſt Medicine that he can ordain is our *Aromatico*, becauſe it evacuateth the ſtomack by vomit, and the body downward, and his operation is ſuch, that it doth in manner helpe any crude ſort of infirmity, and the quantity is from one drachm to two drachms, and may be taken in broth, in wine, in water, or mix it with any pills, or potion, giving you charge, that when yee put it in any potion, that yee leave none in the bottome of the cup where yee drink it out, becauſe the *Petra Philoſophale* is heavy, and will remain in the bottome, for if that remain, it will not work at all, giving you alſo charge, that the ſaid day that yee give this Medicine, that yee let the Patients drink as much crude water as they will, and give them

little

little meat to eat that day, and this is the order to use this Medicine.

To make our Electuario Angelico, *and the order to use it, and in what diseases.*

E*Lectuario Angelico Romano*, is so called, because it was compounded by me in the City of *Rome*, in the time of Pope *Paulo quarto*, and because this Composition worketh suddenly, I called it *Angelico*, and is most excellent against many diseases, it is good against all sorts of Fevers, giving it *Perminorativo*, and for the stitch in the side it is most rare, because it taketh away the viscosity in the stomack, and openeth the pores, and is good against the Gout, for if they take it every third day once, in ten dayes they shall be helped, it is also good against the Cough, Catarre, and for the Milt, and for those that have the Pox, or the running Gout, and such like influences, and the order to make it is thus.

℞. Saffron, *Lignum Aloes*, Cinnamon, red Corrall, *ana.* ʒ. iii. *Elleborus niger* without preparation ℥. ii. *Electuario de succo rosarum Mesue* that is not too much boiled ℥. vi. Sugar Rosat[illegible] usk of *Levant* ʒ. i. *Petra Philosophale* ℥. iii. our *Qu*[illegible] f Wine ℥. ii. purified Hony as much as will suffice [illegible]t in form of an Electuary, mix them on a small fire i[illegible]arthen pan, and when it is made, keep it in a vessell of glas[illegible], for any other vessell will not be so good: This Electuary yee may mix with any soluble Medicine, but yee must take it fasting, the quantity is from two drachms to four drachms. Yee shall understand, that this in a manner reviveth the dead by his great vertue, as hath been seen many thousand times in *Venice*, and in *Rome*, most worthy of memory, and therefore if any Phisitian desire to get fame in the world, let them use our *Electuario Angellico*, which worketh miracles on the earth.

Of the vegetable ſtone of our invention, to tranſemute a body of one complexion into another, and to make him ſound for ever.

THe way to make the vegetable ſtone is rare, and his vertues are infinite, and without compariſon, and the cures that are done therewith are ſo miraculous, that the world will not beleeve them, although it be the meer truth, and the order to make it is thus.

℞. Tartar of white Wine that is thick and ſhining, Turpentine that is clear and pure: The hearb called Alloes, that hath leaves as long as an arme, and dented on both ſides, and ſome call it *Semper-vive*, take of each of theſe one pound, and ſtamp them together, and put them into a Urinall with a Head and Receiver, and diſtill them in a Wine Furnace untill all the ſubſtance be come forth, then take the Feſſes out of the glaſſe, and grind them with the ſaid water, and then diſtill them as thou diddeſt before, and alwayes at the laſt give it a ſtrong fire that the feſſes may remain well burnt, then take out the feſſes again, and grind them with the water as thou diddeſt firſt, and diſtill it again, and this thou ſhalt doe fifteen or twenty times, untill all that water be conſumed, and the feſſes remain white like ſalt, then lay that feſſes on a ſmooth ſtone in a moiſt place, and it will turn into water, the which keep in a glaſſe cloſe ſhut, and that is the water of the vegetable ſtone, which water is of ſo much vertue, that one ſcruple thereof being put into two ounces of Julip of Violets, and given to drink to any that is infirmed or evill complexionated, in leſſe then four and twenty dayes he ſhall be helped of any grievous diſeaſe, and this muſt be taken in the morning faſting, when the ſtomack is empty, for then it worketh better his operation.

This is alſo an excellent remedy againſt the wormes, giving it in the aforeſaid manner, it mundifieth the Liver, and drieth the humidity of the Milt, it diſſolveth the Cough, and Catarres, it provoketh Urine where it is let, with divers other vertues, the which I will let paſſe untill another time, for if I ſhould write

write them all, they would not be credited, and therefore we Phyſitians ſhould not reſt to practiſe in all things that ſeemeth to us convenient, and I promiſe thee truly, that hee which ſhall occupie this thing, ſhall work miracles on the earth, and win great fame and honour. Yee ſhall underſtand, that this is the ſtone that the Philoſophers have long ſought to fix their Medicine Minerall, ſo that making the projection they joyn the Medicine with metalling bodies, and not to goe away in fume, becauſe this ſtone reſiſteth all great fires without conſuming, and fixeth Sulphur and Orpiment, ſo that they ſhall abide the fire, and maketh them white: If yee make projection therewith on Copper, or on Lattin, it will turn it into the whiteneſſe of pure ſilver, and that I have ſeen with my eyes, ſo that yee may ſee of what importance this vegitable ſtone is, the which worketh ſuch goodly tranſmutations, as well in mettalling bodies as in humane bodies, and therefore it is to be accounted of, becauſe it may ſave the life of many that uſe it in their Medicines.

Our ſoluble Sirrup, with the order to uſe it.

SOluble Sirrups made in decoction are very wholſome, and of great faculty, and eſpecially in the crudity of humours, and the reaſon is this: becauſe it diſperſeth the matter, and evacuateth it with great eaſe, and without danger or trouble of the Patient, and the order to make it is thus.

℞. Sage, Roſemary, Wormwood, Cicory, *Carduus ſanctus*, Nettles, Organy, of each a handfull, Figs, Raiſins, Dates, ſweet Almonds, *Sal gem, ana* ℥. iiii. *Coloquintida, Aloes hepatica*, Cinnamon, *Mirabolani citrini, ana.* ℥. ii. common Hony two pound.

Stamp them all groſly, and put them to infuſe in eighteen pound of fair water, then boil it till half be conſumed, then ſtrain it, and diſtill it by a filter, and aromatiſe it with two carets of Musk and a pint of Roſewater, and then it is made, which yee ſhall keep in a bottle of glaſſe cloſe ſtopped, the quantity is from four ounces to ſix ounces.

In

In Winter you ſhall take it very warme. And in the *Spring* and *Autumne*, yee ſhall take it but warm. In Summer yee ſhall take it cold, for this purgeth the groſſe humours of the body, and hurteth not the ſtomack, yee may uſe it in a Fever, four or five dayes together, and it will helpe it. In crudity of humours, as the French Pox, Gouts, Catarres, *Doglie*, *Artetica*, and ſuch like matters, where there is no accident of Fever, yee may take it ten or fifteen dayes together, and cannot hurt by any means, for it purgeth moſt excellently: it is given againſt the Cough, againſt Flux of the Vrine, and paines in the head, and Carnoſity in the yeard, or the Hemeroids: And in ſumme it is good againſt all diſeaſes cauſed of corrupt humours; for it hath ſuch vertue, that it draweth from all parts, and evacuateth the humours inteſtinal, for of this Sirrup I have had great experience, in ſuch perſons as were in manner baniſhed, and had loſt their taſte, and preſently uſing this, they came to good temperature; and I have uſed it an infinite number of times, in perſons that were ulcerated, and full of ſores, evill handled of Fortune, and of the infirmity, and finding no means to cure them as they ſhould be, I gave them this Sirrup fourteen or fifteen dayes, and then they were cured, with a number of other things, the which would be too long to write; and therefore I would wiſh every one to uſe this, not onely in the aforeſaid matters, but in all other diſeaſes.

Our Sirrupo Magiſtrale Leonardo, *which ſerveth againſt an infinite number of diſeaſes, and is a rare Medicine.*

THis Sirrup is ſolutive, and very pleaſant to uſe, and cannot hurt in any wiſe, which is ſeldome ſeene in other Medicines, and the order to make it is thus.

℞. The leaves of Sine, two ounces. Fumitory, Mayden-hair, Harts-tongue, Lyver-wort, *Epitemum*, *Ellemi*, *Pollipodie* of the Oke, the floures of Borrage, of Bugloſſe, Lycorice, of each three ounces. *Colloquintida*, *Elleborus niger*, *Aloes hepatica*, *Mirabolani Indi ana*. ℥. j. Proynes 14. *Sebeſtien*. 12. *Tamariſe*. ℥. 1.

Stamp

Stamp them grosly, and infuse them in ten pounds of Fumitory water, then boyle it untill the consumption of the third part, and then straine it, and in that which is strained put these things: Sirrup of *Stœcados*, ℔.i. Saffron, one scruple, *Mel rosarum, six ounces*: Rectified *Aqua vitæ*, four *ounces*: Muske, ʒ.i. the Muslege of Marish Mallowes, four ounces, Benjamin, one ounce, Rose-water, three ounces And then it is made, which ye shall keep in a Glasse close stopt, and keep it in a temperate place, and this you must take warme, the quantity is from two ounces to foure ounces, and it is a most safe Medicine to be used without keeping of any dyet. It helpeth those much that have *Pellaria*, scabs, Hemeroids, and such like diseases, and may be given unto a woman with child, without any danger, when she shall have occasion to use any.

Our Sirrup against the Melancholly humour, and especially where there is ventositie in the stomack.

IT were necessary for those that will make this Sirrup, to be expert in the Art, for it would be made with great diligence, and the order to make it is thus.

℞. Water of Fumitorie, of Hops, of Wormwood, of Mayden-haire, of each five pound. Then with this water thou shalt make a decoction with these things that follow.

℞. *Pollipodium* of the Oak, one pound, Sine leaves, *Epitimum*, *ana*. four *ounces* Cordial flours, two handfuls. Mayden-haire, one handfull, Licoris, Raysins, Cinnamon, of each two ounces: The four Cole seeds two ounces. Make thereof a Decoction according to Art, and straine it, then take foure pound of that Decoction, and put thereto the juyce of Burrage, of Bugloss, of Hops, of each two ounces; Common Honey, vi. ounces. Then with white Sugar, make a Sirrup in good forme, and aromatise it with Muske and Amber, putting thereto one ounce of *Plyris* without Muske, and then it is made. The quantity is from three ounces to four ounces in the morning warme, and fast thereon at the least three or foure houres, for this purgeth marvellously the melancholly humours, and all other grosse humours, and dissolveth wind, and comforteth the heart, &c.

Our Potion of Lignum Sanctum , *which is miraculous to dissolve crude , and maligne humours , with the order to use it in the French Pox , and such like diseases.*

BEcause the Pox is a disease contagious, putrefied , and corrupt, and worketh many evill effects , as I have written in my *Caprici medicinale* ; therefore it were necessary to prepare most excellent and rare Remedies to dissolve the same , which Medicines are infinite.

But in this Chapter I will write one, that purgeth the crude and viscous humours downwards , and doth assubtiliate the grosse humours , and dryeth all sorts of subtill humours that offend Nature, and sendeth them forth by sweat, it dryeth the melancholly humour , and dissolveth choller , and is most wholesom for those that are troubled with that disease, because it dryeth much and dissolveth the disease , with many other good effects, as by experience thou mayest see, and the order to make it is thus.

℞. The barke of *Lignum* grosly beaten ℔. 1. and lay it to steep in ℔. xiiii. of faire water 24. hours, then boyle it untill foure pounds be consumed , then put thereto *Pollipodie* of the Oak, two ounces, Cicory one handfull, *Aloe Epatike* 3. iiii. and let them boyle for an houre: Then put thereunto the leaves of *Syve*, *Epitemum* , *ana* , ℥. j. *Coloquintida* , 3. vj. Sugar , seven ounces, then let it boyle till halfe be boyled away ; and that there remaine ℔. vii. then straine it, and put it in a Glasse with 12. graines of Muske ; and keep it very close stopt ; and this is the Sirrup which yee shall take twise a day, that is morning and evening ; then make this drinke following, which shall be the common drink at all times to your meat.

℞. One pound of *Lignum sanctum, Raspead* , and steep it in ten pounds of white Wine that is ripe ; and let it boyle an houre , then put thereto ℔. xv. of faire water , and let it boyle a little more ; and then straine it , and keep it in a glasse bottle, for this is to be used all the day time ; and the order

to

to uſe theſe is thus. Firſt, when any feeleth himſelfe grieved with the Pox or any ſuch like diſeaſe, he muſt keep his bed at the leaſt twenty dayes, and uſe to take of the firſt Sirrup or Potion every morning a good draught, being as warme as hee may ſuffer it, then cover him well with clothes that he may ſweat as much as he can; then take off the clothes by little and little, and dry him with warm clothes, and ſo let him repoſe for two hours, and then let him eat, and his meat muſt be dry, as Bisket, roſt-meat, Rayſins of the Sun, Almonds, and ſometime a raw egge, and his drink at meals, and all the day beſide ſhal be the laſt made with Wine and Water, then at night give him of the firſt Sirrup as yee did in the morning, and cauſe him to ſweat; and then dry him; and this order thou ſhalt uſe twenty dayes together not comming forth of thy Chamber, and by the grace of God thou ſhalt be helped of any ſuch grievous infirmity; as I have ſeen the experience thereof an infinite of times, to my great honour; for it may be occupied in all complexions with ſafe[illegible] the ingredients thou maiſt ſee.

A moſt marvellous water to cauſe a man to avoid the gravell in Vrine, and to mundifie the Reines.

THe gravell in the Reines of the back is cauſed, and engendered of great heat, and dryneſſe in thoſe parts, as thou maiſt plainly ſee by thoſe which are troubled therewith; for their Reines are ſo hot that they cannot abide any heavy garment to lye thereon, and they alwayes make their water with great paine and burning: therefore if thou wilt helpe that infirmity, it were neceſſary to refrigerate the Reines, and moiſten it with good juyce, and take away that burning of the Vrine; and ſo in that order the Patient ſhall be helped; and this thou maiſt doe in ſhort time, and with great eaſe with this Remedy.

℞ The ſeed of ſmall Lemonds, the ſeed of Oranges, and one pound, *Saxifrage*, ſix pound, Balme, *Scolopendria*, Pellitory of the wall, *Sparagus*, *Criſoni*, Iſop, Fenel-roots, Parſly roots, *ana*. ℥.vi. ſtamp them altogether, and make them in forme of a li-

quid Unguent with the juyce of Lemons, then diſtill it in a common tin Stillitory being luted, untill the matter remain dry, then keep the water in a Glaſſe cloſe ſtopt, and when yee will occupy this water, yee muſt firſt purge the body of the crude and viſcous humours, and likewiſe evacuate the ſtomack of choller and flegm; that being done thou ſhalt take every morning and evening ℥. vj. warme, and it would be neceſſary for thoſe that take it, to uſe a dyet, and to refrain moiſt and cold meats, and uſe onely dry things, and ſo this water ſhall help thoſe aforeſaid griefs; as I have proved divers times.

To make the water of Lignum Sanctum, moſt wholſome againſt the Pox with a new order.

COmmonly they uſe to take the water of *Lignum Sanctum*, againſt the Pox; the which ſurely is moſt wholſome, but it muſt be taken in good order and form, and muſt be made with great diſcretion, and not as they uſe it now adayes; for they give it ſome three or foure times, and never the better, although the wood be ſufficient enough to helpe them; and therefore I would wiſh every one that will uſe this water to take it in ſuch order as it ought to be, the which I will ſhew thee hereafter.

℞. *Lignum ſanctum, Raſpèd* ſmall one pound, the bark being beaten ℥. iii. infuſe them in twelve pound of fair water one night, and the next morning put therein one pound of Hony, the which is put in, becauſe it is aperative and warm, and helpeth to provoke ſweat, and cauſeth it to have a good taſt, then boil it till half be conſumed, then put thereto *Carduus ſanctus* ℥. iiii. ſtrong Wine three pound; then boil it untill a third part be conſumed, and then it is made, then ſtrain it, and take forth the *Carduus ſanctus*, and put therein twenty pound of fair water, and one pound of Hony, and let it boil untill four pounds be conſumed, and ſtrain it, and keep it in a glaſſe bottle, for this is the common drink to drink all the day long, and the order to take it is thus: Firſt before yee will take this water, it were neceſſary to take our *Sirrupo Solutivo* ſeven or eight dayes, after that take of our *Electuario Angelica* ℥. ß.

that

that being done, in the name of God take this potion of *Lignum ſanctum* in this order, take in the morning at the appearing of the day ℥. viii. very warm as yee may ſuffer, and preſently lay clothes on him, and cauſe him to ſweat two houres, and then dry him with warm clothes, and ſo let him remain two houres, and then give him to eat, and his meat ſhall be Bisket, Raiſins, Almonds, and ſometimes a little roſt meat, and no other: then in the evening, about the two and twentieth hour, yee ſhall give him the ſaid Sirrup as yee did in the morning, neither more nor leſſe, and cauſe him to ſweat, and about the four and twentieth hour give him onely Bisket, and Raiſins, and the other common drink that was made laſt, giving you warning, that yee make this drink freſh every third day, becauſe it ſhall not hurt the ſtomack, and every week once, yee ſhall take a pill of *Marte millitare*, and that day thou ſhalt eat birds fleſh, becauſe of weakening, alſo yee ſhall take very great heed to one thing, and that is this, if it happen, that at the beginning of this cure there cometh a Fever, or other accident unto the Patient, that in any wiſe yee leave not the cure, but follow the order, for that is a certain ſign of health, for many times I have given this water, and unto ſome in the fourth or fifth day the Fever came, and tarried many times ten or twelve dayes, and then the Fever went away with the corrupt diſeaſe, and all for company, and ſo in ſhort time they were cured, ſo that, as I have ſaid before, when that ſign appeareth, and is delivered, it is a certrin ſign of health: Alſo I will adviſe thee of another thing, and that is this, if the Patient cannot ſweat, yee ſhall annoint him all over with the Oil of Quinces, the which will cauſe him to ſweat apace: For without ſweat the cure will not be perfect, and this order thou ſhalt keep at the leaſt forty dayes together within thy Chamber, ſo that there come no air in, for it will hinder the cure.

Our diſtillation for the Eteſia, *which is of marvellous vertue, and without compariſon, with the order to uſe it.*

HAving written ſufficiently of the quality of the Fever Hectick and his cure, in my *Caprici Medicinale*, here I will

will write of nothing but the order to make this precious Liquor, with the order to use it, as well for that disease as for other such like, and the order to make it is thus.

℞. A young Hen that hath not yet laid Eggs, and pull her quick, and then take forth her guts onely, and stamp her in a stone Morter, and put thereto as much crumme of white bread as the flesh doth weigh, and stamp them together, and put thereto a handfull of fresh Scabious, and as many leaves of Gold as weigheth a French Crown, then put thereto as much water of *Mortella* as all the aforesaid matter doth weigh, and so leave it one night, and then distill it in a Urinall of glasse, with three pound of strong Wine in *Balneo Mariæ*, untill the fesses remain dry, and then it is ended.

Then for every pound of this distillation, put thereunto ℥. i. of the water of Hony made according to our order, and keep it in a glasse unstopt, that the strong savour may goe away, and the order to use it in the Fever Hectick I have written in his Chapter, this serveth also for those inward causes which are most troublesome, and for those that have a burning Fever. Also for women that have a Fever in their child-birth.

Our vegetable Sirrup, which is miraculous and divine.

THis Sirrup is one of my seven secrets, with which I have done many miracles many times, in divers operations on many infirmities; and have been so chary of it, that I meant never to set it forth in my life time, but yet I considering what great benefit it might be unto the world, I thought good to set it forth, that every one might be served according to his pleasure: and the like I will doe of many other secrets of great importance, which shall be dispersed among my books, and the order to make this Sirrup is thus.

℞. *Lignum Aloes*, *Riopontico*, *Eupatorio*, red Saunders, of each ℥. ii. Beat them, and make thereof a decoction in good form, and with ℔. iv. of this decoction make a Sirrup, and put thereto these things following while it is hot, Saffron ℈. i. Ginger ʒ. i. Musk two Carets, the solution of our *Petra*

Vege-

Vegetable ℥. iii. Cloves, Nutmegs, of each ʒ. i. and a halfe, then keep it in a glaſſe cloſe ſhut, and this is our vegetable Sirrup which worketh miracles in divers infirmities, for by his nature it purifieth the Bloud, mundifieth the Liver, comforteth the Heart, preſerveth the Stomack, provoketh Urine, diſſolveth gravell in the Reines, it helpeth the Cough, and helpeth digeſtion, and quieteth all the humours in the ſick perſon, with divers other vertues, which I will leave till another time. This may be taken with broth, with diſtilled waters, or with any Decoction, or Medicine faſting, the quantity is from one drachm to two drachms, and happy ſhall they be which ſhall uſe it.

An Electuary that helpeth the Cough with great ſpeed, and eaſe.

THe Cough is cauſed of a catarrous humour, and coldneſſe of the ſtomack, and therefore if yee will help it, it were neceſſary to have a remedy that doth ripen the Catarre, and mollifie the ſtomack, and the order to make it is thus.

℞. *Enula campana*, ℥. iiij, Marſh Mallowes. ℥ xij. Quinces ℥. xvj. But if yee cannot get Quinces, yee may take Marmalade ready made, and boyle it in faire water with the ſaid roots, untill they be dry, then ſtamp them in a Morter, and ſtraine them thorow a ſtrayner, then take for every pound of that matter two pound of white Honey, and boyle them together, but boyle them not too much, then take it from the fire, and put thereunto for every pound of the aforeſaid matter, one ſcruple of Saffron, and one Drachm of Cinamon, and two ounces of Sulphur, and one ſcruple of Licoris, and then incorporate them well together, and aromatiſe it with Muske and Roſe-water, and this yee ſhall uſe morning and evening; for this is of ſo great vertue, that it is to be wondered at, becauſe the Mallowes doe mollifie, the *Enula campana* doth warm and cauſeth digeſtion, and comforteth the ſtomack; the Quinces are cordial and warm; the Sulphur is a great dryer, the which deſtroyeth the evill humours of the body; the Saffron comforteth the heart; the Cinamon is ſtomachall, the

Licoris

Licorice is mollificative, and digesteth the matter; so that of force this Electuary must help any kind of Cough, except it come of the Pox; for then it will doe small pleasure; as I have proved.

Electuario benedicto Leonardi, *the which purgeth the body without any griefe, and is miraculous in his operation.*

THis *Electuario benedicto*, is a compound of our invention many years agoe; and is so called, because of his marvellous operation, and the order to make it, is thus.

℞. Of a certain kind of fruit called of some, *Spina merula*, of other *Spini cervini*, with his berry they make a kind of sap green, take of these berries when they be ripe, and stamp them, and take thereof the juyce, and straine it by a filter, and for every pound of the aforesaid Juyce yee shall put therein these things; Cinnamon, Safron, Cloves, Nutmegs, Ginger, *ana*. 1. Drachm *Sena*, *Alloes*, *ana* 3. Drachm mix them well together, and set it in the sunne till it be dryed like a paste, and then make it liquid again with these following.

℞. Rose-water, our *Quintessence*, *ana* ℥. ii. for a pound. Muske 2. carretes for a pound, *Mirrha* 1. Drachm for a pound. Incorporate all the aforesaid things together, and set it in the sunne untill it be thorow dry, and may be made in powder, of the which yee shall take what quantity yee will, and mix it with as much Honey purified, and that is our *Electuario benedicto*, the which purgeth the body without paine, and preserveth the stomack, purgeth the head, and helpeth putrified Fevers, with divers other things the which I will not write at this time. Yee may keep this mixture 6. moneths after it is mixt with Honey: the dose is from halfe an ounce to a whole ounce. Yee may take them in Pills in broth, in an Electuarie, or in Wine, or how yee will, and alwayes they shall make his effect well.

An Electuarie againſt the evill diſpoſition of the Liver and Stomack.

THe Liver is troubled with divers and ſundry cauſes: but for the moſt part it is of heat: For the heat ſheweth ſome outward ſign, as is ſeen by experience; for their Face and Noſe are red; they have heat in their Legs, chops in the palms of their hands and feet. It ingendereth Fluxes in the body, burning of Vrine, running of the Reins, and ſuch like effects. And the order to cure them is thus.

℞. *Citraca*, *Scolopendria*, *Epataca*, *Eupaterio*, *ana* ℥.iij. beat them in fine powder, *Lignum aloes* three Drachms, Saffron ij. ſcruples, Cinamon, two Drachms, white crude Honey one pound and a halfe, mix them and incorporate them together without fire, then take thereof morning and evening ℥. j. at a time; but before yee begin to take this Electuary, yee ſhall take a quantity of our *Electuario Angelica*, and then in ſhort time they ſhall be helped, as thou maiſt well ſee by the ingredients that goeth into this compoſition.

Our magiſtrall Electuary of Sulphur, the which ſerveth againſt divers ſorts of infirmities.

AS the fire hath vertue to heat and dry materiall things, ſo hath the Sulphur vertue to warme, and to dry the humidity and coldneſſe of our bodies; for I have occupied it divers and ſundry times, and alwayes have ſeen divers and ſundry good effects; but for the better commoditie, and more eaſe to uſe it, I have compounded this Electuary; the which thou maiſt uſe with eaſe and benefit unto a number, and the order to make it is thus.

℞. Very fine Sulphur that is without earth, and make it in fine powder, one pound, Cinamon halfe an ounce. Saffron one ſcruple, Ginger ij. Drachms, Muske diſſolved in Roſe-water, ij. Carrets, white honey crude as much as will ſuffice to make it in an Electuary without fire, then keep it in a dry place: and this yee ſhall uſe in the morning faſting, and his quantity is

from four Drachms to seven. This dryeth up scabs, provoketh Vrine, breaketh the stone in the reins, it helpeth the Cough, dryeth up the watering of the eyes, causeth a good appetite, with divers other things, the which I will leave to the experimentors.

Our Electuario of Consolida majore, *that serveth for many diseases inwardly.*

THis *Consolida majore* is an hearb so called, because of his effect that it doth in healing of Wounds, and other places of the flesh separated; for if yee eat thereof, it will help the Rupture, and all sorts of Wounds penetrating, and Ulcers of the Lungs, it dryeth the Milt, and such like effects; but because thou maiest use it more commodious, I have compounded an Electuary, the which is excellent and rare, and is made thus.

℞. The root of *Consolida majore*, one pound, and boyle it in water untill it be consumed, then stamp them in a Morter, and passe them thorow a strayner, then put thereto as much white Honey as the matter weigheth and boyle them on a small fire untill it become to the forme of an Electuary, and when it is boyled, put thereto these things.

℞. The shels of Pomgranads in fine powder, ℥. j. *Lignum Aloes* vj. Drachms, *Mirra*, *Mastike*, *Sarcocolla*, *Sanguis draconis*, in graine, ana ij. Drachms: Cinamon, j. Drachm, Muske of *Levant* dissolved in Rose-water, one Carret, then incorporate them well whiles it be warme: Yee shall note that the body must first be well purged ere yee take this Electuary, and yee must also keep a dyet that the Medicine may work the better; for this helpeth all the aforesaid diseases inwardly, as is said before: yee may use it implaister wise upon Wounds, and on broken bones, and use it inwardly, and so the Patient shall remaine helped. With this I have seen men of great age helped, that were burst below, and wounded from one part to the other; and also broken bones and bruises, the which if I should write them, it would not be credited.

Our

Our Imperiall Electuary for the Mother.

THis Electuary for the Mother, is by Nature temperate hot, and by his heat provoketh Menſtrua, and comforteth the Matrix, and all other weak parts, of what cauſes ſoever they be; and the order to make it is thus.

℞. Cinamon, elect, ℥.j. Nutmegs, Maces, Cloves, Ginger, *ana* one Drachm, *Caſſiæ lignæ*, ſix Drachms. *Marmalade* ℥. xij. *Lignum aloes* iiij. Drachms, red Sanders ij. Drachms, *Aqua vitæ* well rectified ℥. iij. fine Muske two Carrets, purified Honey ℔.ij. then make thereof an Electuary according to art, which is moſt excellent againſt the indiſpoſition of the Mother: But firſt ere yee begin to take this Medicine, it were neceſſary to take a quantity of our *Pillole Aquilone*, and then to take this Electuary in the morning faſting thereon four or five houres, the quantity is from halfe to one ounce; alſo that time that yee eat this Electuary, yee ſhall eat no evill meats, as Hogs fleſh, fryed meats, or baked meats, or ſuch like as might hinder the operation of the Electuary: This Electuary yee ſhall uſe at the leaſt fourty dayes together; and ſo thou ſhalt ſee marvellous effects thereof, as I have done a thouſand times in *Cicilia*; in *Naples*, and in *Rome*; and alſo in *Venice*, and alwayes it fell out in one order, and yet the Regions are much different one from another, and the inhabitants are contrary of complexion; nevertheleſſe this Medicine wrought alwayes one effect in operation, as well in one place, as in another; and therefore I approve it to be a moſt bleſſed Medicine, and of great experience.

Pills againſt poyſon, the which are of marvellous vertue.

THeſe Pills are of ſuch experience againſt poyſon, as is not to be beleeved, and the order to make them is thus.

℞. *Imperatrice, Biſtorta, Tormentilla, Valeriana, Dittamo bianco, Carlina, Arioſtogia rotunda, Gencyana, Agarico electo, Sal gemma* of each alike quantity, beat them in fine powder, then take the juyce of Garlike, and of Onions as much as will

make it into a paſte; alſo put into the juyce ʒ. i. of Saffron, then let the ſaid paſte being mixt dry in the ſhadow, and then beat it into powder again, and mix it with the aforeſaid juyce in good forme, and keep it in a veſſell of Lead untill thou haſt need, and when thou wilt occupy it, take thereof ʒ.iiij. and make thereof Pills with *Sirrup Aceţoſo* in good form; which thou ſhalt give unto him that is poyſoned; and in ſhort time thou ſhalt ſee Miracles of that Medicine: for all the aforeſaid ſimples in manner alone are ſufficient to deliver one that were poyſoned, but being mixed together it worketh greater effect.

Unguento magno Leonardo.

THis *Unguento magno* is ſo called by reaſon of his great vertue and operation; for it worketh ſo ſtrange in ſome diſeaſes, that it in a manner reviveth the Patient, and the order to make it is thus.

℞. *Otnegra oviu,* ℥.vj. *Oximel ſquilliticum* halfe an ounce, mix them together in an earthen diſh untill the *Otnegra oviu.* be become like aſhes, then it is deſitrom, then put thereon ℥. ij. of vinegar, and waſh it well, untill it remain pure and cleare, then take *Olibanum* halfe an ounce, *Ceruſæ*, ℥.i.

Beat them fine, and mix it in a ſtone Morter with as much *Magno liquore*, as will ſerve to incorporate them well, then put thereto the *Otnegra ovin.* and mix them very well together; that being done, put thereto *Auxungia porcina*, ℥ viij. And mix them all together, and then it is made, which keep in a veſſell well glaſed; for it will keep a long time without corruption, and is apt to help thoſe that are lame, full of paines, ſores and ſwellings, paines of the eyes, the ſtone in the reins, and ſuch like matters, It helpeth all manner of French Pox, if yee annoint them therewith untill their Gums be ſore, and then leave. But yee ſhall note that the body muſt firſt be well purged before yee annoint them. This Unguent cooleth all corroſive Ulcers, and helpeth them in ſhort time, it helpeth all paines in the eyes, if yee put it therein, and taketh away all burning with ſpeed; and to be ſhort, it helpeth thoſe diſeaſes in moſt ſhort time, ſo that it is to be wondred at. *Oyle*

Oil of Hypericon, *which is moſt miraculous for Wounds and Bruiſes.*

THis Oil of *Hypericon* compounded by us, is of great vertue in divers and ſundry accidents, and eſpecially in Wounds, for it helpeth them without any pain, although the Veins, Sinews, or Bones were hurt, or cut, and that in very ſhort time, it preſerveth the Wound from corruption, and taketh away the pain, and incarnateth, and ſiccatrizeth, as by experience thou mayeſt plainly ſee. It diſſolveth Contuſions, and is moſt marvellous againſt poyſon.

It helpeth againſt any crude ſort of venomous Fever, if yee annoint all the body therewith leaving no part, and the order to make it is thus.

℞. The floures, leaves, and ſeed of Saint Johns Wort, as many as yee will, and ſtamp them together, and put them in a glaſſe, with as much ſtrong white Wine as will cover it well, then ſet it in the ſun ten dayes together, then put thereto as much pure Sallet Oil as the Hearbs and the Wine doth weigh, then let it ſtand in the ſun other ten dayes, giving you warning, that yee weigh your Oil before yee mix them, that being done, put thereunto for every pound of Oil ℥. ii. of Turpentine, and ʒ. i. of Saffron, of Nutmegs, Cloves, *Mirrha electe*, of each ℥. ß. Frankincenſe ℥. i. *Viticella* ℥. ii. for every pound.

Stamp them altogether, and put them into a great glaſſe, and ſet it to boil in *Balneo Mariæ*, with a Head and Receiver cloſe ſhut, and to know when it is boiled enough is, that there will aſcend no more vapours into the Head, and that will be within four and twenty houres or thereabout; then take forth the glaſſe being yet hot, and ſtrain it, and keep it in a glaſſe cloſe ſhut as a precious Jewell; yee ſhall note, that this Oil muſt alwayes be occupied very warm, and in any wiſe tent no Wound, but wet clothes therein and lay it thereon, and thy cure ſhall proſper well, for this I have proved a thouſand times in divers places.

To make our Oleum benedictum, *which healeth Wounds divinely.*

THis *Oleum benedictum* ſerveth chiefly for Wounds in all parts of the body, and eſpecially for Wounds in the head, if there were fracture of bone, and offences of the Pannicle, and in other places where Sinewes are hurt, or Muskles, or Veins, or in any other noble place of the body, with this *Oleum benedictum*, and with our vegetable *Quinteſſence* thou mayeſt help them eaſily, and in ſhort time, without any danger or detriment of the wounded perſon, as is ſaid before, and the order to make it is thus.

℞. The whites of Eggs being hard ſod in water ℥. xii. clear Turpentine ℥. xiv. pure Mirrh ℥. iii. Mix them, and put it into a Retort of glaſſe, and give it gentle fire at the firſt, and then increaſe it according to Art, untill all the ſubſtance be come forth of the Retort, which will be both Water and Oil, which ſeparate, and keep the Oil by it ſelf in a glaſſe as a precious Jewell, for this worketh miracles in Wounds of what ſort ſoever they be, moreover it cauſeth hair to grow on the head or beard which is fallen away, and that it doth in ſhort time, by onely annointing the place therewith, alſo if any have a ſtitch in his ſide, and retention of Urine: let him take a Gliſter, wherein he ſhall put a little of this Oil and he ſhall be helped, and this effect it doth, becauſe it drieth mightily that alteration made in the ſecret parts of the Reines inwardly, where no locall medicine can be applyed.

A Magiſtrall Water, which preſerveth the ſight a long time, and mundifieth the eyes of all ſpots.

IF thou wilt make a water that ſhall have vertue to preſerve the ſight long, and to mundifie the eyes from all ſpots, that are therein, it were neceſſary, that therein were ſimples that are preſervative and mundificative, as I will ſhew thee hereafter.

℞. The beſt and ſtrongeſt white Wine that thou canſt find

ſand ℔. xii. new Bread well riſen ℔. iv. Celandine, Fennell, *Cipolla ſquilla, ana.* ℥. iv. Cloves ℥. ß.

Stamp them, and then diſtill them altogether in a goord, in *Balneo Mariæ* untill yee have received five pound, which keep by it ſelf, for that is moſt excellent againſt pain in the eyes.

Alſo if any drink every morning for a moneth the quantity of one ounce, it will help him of any grievous infirmity. Alſo I never applyed this Water to any thing, but alwayes it did great pleaſure.

To make Oyle of Vitriol compound, which preſerveth nature in his ſtrength.

THe order to make this Compoſition is thus.

℞. Fine Sugar ℔. iv. *Riopontico* ℔. i. *Rhabarbaro* ℥. i. the floures of Mercury ℔. i.

Stamp them altogether, and make thereof a paſte, that being done, take pure rectified *Aqua vitæ* without flegm ℔. iv. And put them altogether in a Retort of glaſſe cloſe ſtopped, then ſet it in warm horſe dung ſix dayes, then take it forth and diſtill it in *Balneo Mariæ*, untill there will come forth no more ſubſtance, then take forth the feſſes in the Retort, and put it in a canvas, and preſſe it forth very hard: Then take Bugloſſe water, Fumitory water, Scabious water, of each ℥. vi. and with the ſaid waters waſh well the feſſes, and preſſe it forth again as hard as yee can; then caſt them away, and diſtill that water by a filter untill it be clear, then mix it with the firſt that was diſtilled by *Balneo*, then take the beſt Oil of Vitrioll that yee can get, and for every pound of the ſaid matter, put thereunto ℈. ß. of the ſaid Oil of Vitrioll, and keep it in a glaſſe cloſe ſhut. This Compoſition I have cauſed to be uſed in the ſummer time, and yet continually doe uſe it, whereof I have ſeen great experience; it procureth a good appetite unto thoſe that have loſt or ſpoiled it, it helpeth the Milt, it diſſolveth the pains of the head and teeth, with many other vertues, which I will not write at this time, it preſerveth old men in their ſtrength and luſtineſſe, ſo that it hath been a

thing

thing to be wondered at, and the order to take it is thus. Yee ſhall take ʒ. ß. in the morning faſting as it is, and faſt thereon four houres at the leaſt, and that day eat but little meat, but let it be of good nouriſhment, and whoſoever followeth this order long, ſhall live in perfect health of body, as I have ſeen divers and ſundry times.

Oleum Philoſophorum de Terebinthina, & Cera.

THis Oil of Turpentine and Wax is a moſt precious Balm, and his vertues are infinite, becauſe it is made of Simples in manner uncorruprible, and is moſt miraculous for thoſe that are corrupted or ſtricken with the Peſtilence, becauſe it is moſt penetrative, and of nature drying, and comforteth all weak parts in mans body, of what infirmity ſoever they be, and the order to make it is thus.

℞. New yellow Wax ʒ. xii. clear Turpentine ʒ. xviii. Benjamime ʒ. ii. fine rectified *Aqua vitæ* ʒ. xxx. common Aſhes ʒ. vi. Mix them, and put them into a Retort of glaſſe well luted, and then diſtill it in a wind Furnace, untill all the ſubſtance be come forth, and in the Receiver thou ſhalt find three things, the firſt is the Water, the ſecond Oil, the third flegm, which thou ſhalt ſeparate one from another, and keep them cloſe ſtopt in a glaſſe, which is moſt excellent in time of the Peſtilence, as well for unction as for to help the ſores, for if yee put it in a ſore, or botch, that is broke, preſently it taketh away the pain, and being mixed with other of our Medicines, as I have ſhewed in my Regiment of the Peſtilence, it helpeth them with great ſpeed. If any annoint all his body with this Oil twice a moneth, it will preſerve him youthfull, and in health a long time, it preſerveth alſo dead fleſh or fiſh that is put therein from corruption, alſo if any be wounded in any part of the body, let him annoint it with this Oil four or five times and it ſhall be whole: Alſo if any cannot make water, give him ʒ. ii. of this Oil to drink, and preſently he ſhall make water, it is alſo good againſt the ſtitch in the ſide, and Pluriſie, and Worms, and the Cough, and Catarre, and againſt the peſtilent Fever, and ſuch like indiſpoſition, if yee drink

drink a little thereof,it hath a number of other vertues, which I will leave unto the Experimentours.

Our Magno liquore *which is of great vertue.*

THis is of my invention, and the order to make it is thus.
℞. Sweet ſallet Oyle xx. ℔. white wine ℔. ij boyle them together untill the wine be conſumed, then put it in a veſſell of ſtone, and put thereunto theſe things following.

℞. The flours of Roſemary, ℔. iii. *Lignum aloes*, ʒ. vj. *Olibanum*, *Bdellium*, *ana*. ʒ. x. then ſtop it very cloſe, and bury it in the ground four foot deep, and this would be buried in the beginning of *Auguſt*, and there remain untill the moneth of *March*, then take it forth of the ground, and ſet it in the ſun, and put thereto theſe matters following. Sage, Roſemary, Rew, Betony, Millifolly, Comfery roots, *Tamaro*, *Viticella*, *ana*, one handfull, Gallingall, Cloves, Nutmegs, Spikenard, Saffron, ʒ. j. *Sarcocolla*, *Sanguis Draconis* in graine, Maſtike, ʒ. j. *aloes epatike*, *Raſa di pino*, *ana*, ʒ. viij. yellow Wax, *Auxungia*, *ana*. ʒ. xviij. *Colophonie*, ℔. j. *Hipericon* with the ſeed and all, ℔. ij. Muske, ʒ. j. Mix theſe all well together, and boyle them in *Balneo* untill the herbs become dry, and have no more ſubſtance,then it is boyled,then take it forth and ſtraine it; and put thereunto for every pound ʒ. vj. of our Balme artificiall; and when the moneth of *September* commeth, put thereunto ℔. ij. of the fruit of the herb called *Balſamina*, which is red,and then it is ended,which thou ſhalt keepe in a Glaſſe cloſe ſhut; for the older it is,the better it is; and is of ſuch vertue, that it helpeth the Etiſie, and Hidropſie, if yee give them every morning iiij. Drachms, with ʒ. j. of Sirrup of Roſes warme the ſpace of xl. dayes, as I have proved: And this is the true and perfect Unction that helpeth the *Petocchie*, a diſeaſe ſo called in the *Italian*: If any were wounded, and had cut veins, ſinues, and bones, let him joyne the parts cloſe together, and dreſſe it with this Oyle very hot upon the upper parts; and in ſhort time it ſhall be whole, without any alteration; it helpeth alſo the white ſcall if yee annoint it therewith: It helpeth coldneſſe in the head and Catarrs, if yee

annoint it within the noſtrils at night when yee goe to bed; if yee annoint the ſtomack therewith, it cauſeth perfect digeſtion of the meat, it provoketh Vrine where it is let thorow carnoſity or *Gonorrea*, or ſuch like matter; it cauſeth hair to grow, it preſerveth the beard black, and is good againſt worms; and all theſe experiments are true, and proved of me divers and ſundry times in the aforeſaid infirmities, and alſo in divers other which I leave untill another time: Yee ſhall note, that if yee annoint any all over that is grieved with the Pox with this Oyle, it will increaſe his paine; and ſo by that means yee may know whether he be infected or no.

Pillole Angelica, which evacuate the body without any Impediment, and are moſt profitable.

IT is moſt neceſſary that all kind of Pills ſhould be well prepared, and artificially handled; becauſe they ſhall make no alteration in the ſtomack of thoſe that take them; and therefore I will write a kind of Pills of our invention, and are called *Pillole Angelica Leonardo*, which may be uſed in any kind of infirmity, and may be given to a woman with child without danger, for they diſſolve the body without trouble, they purge choller and flegme, and purge *partibus* along, and are good againſt all paines, they dry up Ulcers in all parts of the body, diſſolve the Catarrous humour, and in a manner all Fevers, and the order to make them is thus, ℞. *Coloquintida*, ℥. iiij. and put it in j. pound of pure rectified *Aqua vitæ* without flegm, and there let it remaine three dayes, then ſtraine it hard into a cleane veſſell, and put therein *Aloes epatike*, *Mirrha*, *Eleborus niger*, *ana*, ℥ i. Beat them in fine powder, and mix them like a paſte, then ſet it in the ſunne untill it be almoſt dryed: Then put thereto Saffron, Cinamon, yellow Sulphur, *ana*, ℥. iiii. and mix them well together, and let them dry altogether, then make it into a paſte with white crude Honey, and keep it in a veſſell of Lead, for that is beſt, the quantity is from one Drachm to two Drachms, for theſe are *Pillole preparate*, that may be taken without keeping of dyet, and they doe purge all humours hanging in the body, and preſerveth the body from

putrefaction

putrefaction, as I have ſeen the experience thereof divers times.

Pillole Aquilone *of our Invention.*

THeſe Pills are above all other in operation, as the Eagle is above all other birds; and therefore I thought good to call them *Pillole Aquilone*, and the order to make them is thus.

℞. Conſerve of Damaske Roſes made with Honey three ounces, *Lignum aloes* ʒ. i. Oyle of Vitrioll twelve graines, Cinamon elect. ʒ. ii. *Petra Philoſophale* of our invention halfe an ounce, Sugar-candy, two ounces.

Mix them and make thereof a paſte with *Sirrupo acetoſo*, and keep them in a Glaſſe. The vertue of theſe Pills I will not write at this time, but onely I ſay they help againſt all ſorts of infirmities, and hurteth none in any wiſe; the quantity is from ʒ. i. to ʒ. ii. in the morning faſting, but yee may not guild them in any wiſe, but drink after them a cup of water or wine, to carry them downe, then ſleep thereon, and that day eat little meat, and light of digeſtion.

Our Quinteſſentia ſolutiva, *which is of marvellous operation in divers matters.*

THis *Quinteſſentia ſolutiva* evacuateth the body with great eaſe and without any detriment, and it purgeth all parts of the body that are troubled with groſſe and viſcous humours, it reſolveth ſwellings, and taketh away the paines; it preſerveth the ſight, and killeth worms, and cauſeth a good appetite, with many other good qualities, which I will leave at this time. and the order to make it is thus.

℞. *Lignum Aloes*, Cinamon, Turbit, *Aloes hepatica*, *ana*, one ounce, *Colloquintida*, two ounces, Cloves, Saffron of each ʒ. iii. Musk of Levant ʒ. i. Julip of Violets, ℔. i.

Mix all the aforeſaid matters together in a Glaſſe, and put thereon two pound of our *Quinteſſence*, and ſo let it ſtand twelve dayes, and then ſtraine it, and put it into a veſſell of Glaſſe cloſe ſhut; this may be taken with broth, wine, or with

what Sirrup or Potion yee will; the quantity is from ʒ. ii. to ʒ. iiii. in the morning fasting without keeping of any dyet at ll, and it shall worke well without trouble at all.

Our Sirrup of Quintessence, *which is of marvellous vertue.*

THis Sirrup is of marvellous vertue, as is seen daily by experience, and the order to make it is thus.

℞. Of that pure rectified *Aqua vitæ*, whereof we make our *Quintessence* ʒ. xii. Oil of Sulphur, Oil of Vitrioll, of each ʒ. i. Oil of Tartar perfect ʒ. ii. Julip of Roses ℔. iv. Musk two carrets, Saffron ϑ. i. Cinnamon ʒ. i. Mix them together, and keep them in a glasse, for his vertues are innumerable, and in manner reviveth those that are half dead. It helpeth the Fever in short time if yee use it. This Sirrup may be mixed with any kind of potion that is given to the sick, and may be given alone in broth, wine, or water, or in what sort yee will, the quantity is from ʒ. ii. to ʒ. iv. and herewith I have done miracles, as thou mayest read in my *Thesauro della vita humana.*

Pillole Magistrale, *which is good against divers infirmities.*

THese Pills are of great vertue, and especially against all kind of paines coming of corrupt humours; for they purge the putrefied humours, and preserve the body from corruption, and the order to make them is thus.

℞. *Olibanum, Masticke, Mirrha, Sarcocolla, Aloes hepatica, Elleborus niger,* Saffron, Turbit, *Colloquintida, ana*, q v.

Stamp them finely; and for every ounce of the aforesaid matters, put thereunto two Carrets of Muske, and then incorporate it with Honey of Roses, and *Aqua vitæ* of each alike; and this Paste thou maiest keep for six moneths in a vessell of Lead; the quantity is from two Dramchs to three Drachms in the morning fasting, and drink thereon a little Wine. These Pills are most excellent to take away the paines of the Gout, and to preserve a man from it; they are also good for those that have the French Pox, because they evacuate

cuate the groſſe and viſcous humours, and maintain the body in good temperature, and uſing them in thoſe diſeaſes, it preſerveth the body in good temperature. They are alſo good for women that are troubled with pains of the Mother, and retention of their Termes, for theſe are aperative and provoke them, and purgeth the Matrix of all impediments contained therein, they ſerve againſt the Megrum, and all pains of the head, and alſo againſt all kind of putrified Fevers, as I have ſeen the experience thereof ſundry times.

A compound Aqua vitæ, *which ſerveth againſt all cold diſeaſes of the ſtomack.*

THis *Aqua vitæ*, aromatiſed with ſimples of *Levant*, is of moſt excellent vertue, as by the ingredient thou mayeſt perceive, and the order to make it is thus.

℞. Nutmegs, Cloves, Gallingall, *Cardamomum*, *Cubebes*, Mace, Cinnamon, Ginger, Saffron, *Olibanum*, *ana*. ℥. i. Beat them finely, and put them in a goord of glaſſe, and put therein ℔. vi. of pure rectified *Aqua vitæ*, and ſo let it ſtand ſix dayes, then diſtill it by ſand, and there will come forth a red water, which is moſt precious againſt all infirmities cauſed of cold, it mundifieth all ſorts of Sores, and helpeth all Wounds without pain. It cauſeth a good memory, it helpeth the Cough, and maketh the heart merry, with divers other vertues, which I leave to the Experimentour.

A compound Oil againſt Poyſon, which is of a marvellous vertue

IF thou wilt help thoſe that are poyſoned, it were neceſſary to have remedies of ſuch vertue that are apt to the ſolution of the poyſon, for the poyſon worketh thoſe three effects, as is ſaid berore, in the Chapter of the effects of poyſon, wherein it is written, how that it is neceſſary to keep the bloud liquid, ſo that it congeal not in the veines, and likewiſe to let or ſtay that water which cometh to the ſtomack, and to let that alteration, or inflammation as we may term it. And all theſe operations are neceſſary to be done with moſt excellent remedies,

medies, in which there entereth part of poyſon, for the Proverb ſaith, that one poyſon killeth another, and that I will approve in this Chapter, and the order to make this Compoſition is thus.

℞. The oldeſt Oil that thou canſt find ℔. i. *Aloes hepatica, Rhabarbaro, Spico nardo, Mirrha, Tormentilla, Dictamnum album, Gentiana, Biſtorta, Conſolida majore, Rubia di tintory, ana.* half an ounce, *Theriaca Methridata, ana*, ℥. iii. quick Scorpions to the number of ſixty. Firſt put the quick Scorpions into the oil, and let them boil in *Balneo Mariæ* four hours, then put thereunto the other matters, and let them boil altogether other four houres, then ſtrain it, and keep it in a veſſell of glaſſe cloſe ſhut, for truly this is a divine Oil for that accident, in which yee ſee entereth Scorpions which are venomous, and yet his poyſon is wholeſome for thoſe that are poyſoned.

The like yee may ſee by thoſe that are burnt with fire, for the beſt Medicine that they can find, is to burn that place again: Alſo yee may ſee, that when great quantity of bloud cometh forth of a Wound, the Chirurgian preſently letteth him bloud in another place to turn the ſame. Seeing then that theſe are true, it is alſo true, that one poyſon doth kill another poyſon. And by this reaſon I approve, that if yee extinguiſh the poyſon, it were neceſſary to be done with his kind, nevertheleſſe it muſt be prepared ſo, that the matter be not alterated, and become hurtfull unto the poyſoned perſon, and the order to uſe this Oil againſt poyſon is thus.

When that a man is poyſoned, preſently annoint all his body with this Oil, and give him thereof to drink two drachms with white Wine Vinegar morning and evening, and God willing thou ſhalt help any poyſon be it never ſo ſtrong: If he be poyſoned with *Sublimate*, or a *Diamoud*, this remedy will not be good, becauſe they are not poyſons, but are deadly Minerals, which by no meanes can be digeſted, ere their evill effect mitigated. Therefore when one is poyſoned with *Sublimate*, his remedy is no otherwiſe, but to make him bathes of Vinegar, and let him drink Milk enough, and eat Butter, and drink *Siero*, for this is the true remedy; as for example, when that a ſore is mortified with a rottery made of *Sublimate*,

mate, or *Arſenick*, preſently it cauſeth great alteration, for which there is no excellenter remedies then Vinegar, Butter, and Milk: Then ſeeing that theſe remedies are ſo profitable to be uſed outwardly, there is no doubt, but that they will doe the ſame effect inwardly: Alſo it would be neceſſary to cauſe them to vomit every day once at the leaſt, to keep the ſtomack evacuated of that matter, ſo that it come not to choke the infected perſon, or infect the ſinews, ſo that the party remain not lame for a long time after, as is daily ſeen in divers places.

A marvellous Sope that helpeth thoſe which cannot ſpit but with great pain.

THis Compoſition is called *Saponea noſtra*, becauſe it is made of Sope, but not of that Sope which is in the Apothecaries ſhops in *Venice*, but this is a confection, which being eat every morning a little quantity, it helpeth thoſe that ſpit with pain, it openeth the ſtomack, and breaketh that evill matter contained therein, and caſteth it forth at the mouth with the ſpittle, and ſo leaveth the Patient well diſpoſed and merry, and the order to make it is thus.

℞. White *Venice* Sope, and beat it into powder ℥. i. pure Maſtick ʒ. ii. Cinnamon, Licorice, *ana*. ʒ. i. fine Sugar as much as will ſuffice to make it in tables according to art, the which are moſt ſtrange, nevertheleſſe marvell not thereat, for I will ſhew the reaſon, ſo that every one ſhall be ſatisfied.

Yee ſhall underſtand, that the firſt ingredient being the Sope, is made with the Lye of *Soda* and *Calx*, which things doe dry and mundifie all ſorts of Ulcers ſordid, and cooleth them: Alſo therein is Oil Olyfe, which is one of the moſt excellenteſt liquours in the world, for this of it ſelf is able to cut that matter from the ſtomack, and to mundifie it; then in this compound there is Maſtick, which is moſt excellent for the ſtomack, and draweth down from the head, then the Licorice and Cinnamon are aperative, and comforteth the ſtomack, ſo that all theſe being mixed together, of force it muſt help againſt theſe infirmities of the breaſt, and the quantity thereof is from ʒ. ii, to ℥. ß.

To make the Quinteſſence *of Hony.*

THis *Quinteſſence* hath all the vertues of the *Quinteſſence* of Wine, and is made in this order, and is rather to be counted a divine remedy then humane.

℞. The pureſt Honey that yee can get, which is not mixt with any thing ℔. ii. and put it into a goord of glaſſe with his Head and Receiver cloſe luted, and give it firſt a gentle fire, untill there appear certain white fumes in the Head, which will turn into a red water by laying of clothes wet in cold water upon the Head and Receiver, then keep in thy fire according to art, untill all the ſubſtance be come forth, which thou ſhalt keep in a glaſſe cloſe ſhut, and in ſhort time it will turn into the colour of a Rubie, then diſtill it ſeven times in *Balneo Mariæ*, and it will loſe his redcolour, and be of a very pleaſant ſmell, and remain in the colour of Gold, and this *Quinteſſence* diſſolveth Gold and maketh it potable, and alſo all manner of Jewels that is put therein; alſo if yee give two or three drachms to any that lie a dying, preſently it will recover him again, as the *Quinteſſence* of Wine doth; if yee waſh any Wound or Sore therewith it will heal it quickly; it is good againſt the Cough, Catarre, and paines of the Milt, and many other ſorts of diſeaſes which I will not write at this time, for few or none will beleeve his great operation or vertue. If yee diſtill it twenty times with fine Silver, it will reſtore the ſight unto thoſe that are almoſt blind. Moreover, I have given this ſix and forty dayes unto one that had the Palſie, and he was helped quickly.

It helpeth alſo the Falling ſickneſſe, and preſerveth the body from putrefaction, ſo that by theſe meanes we may ſee, that it is a celeſtiall remedy given unto us by the Almighty God, and therefore I would wiſh ſome vertuous men to take a little pains in making of this precious liquour, and they ſhall ſee ſuch wonders thereof, that the world will marvell thereat, as I have proved many times, to my great honour and profit of the Patient. For many times I have given it the ſick that no man did ſee me, and preſently they thought I had wrought

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by inchantment, by reaſon of his great vertue, and therefore all men that profeſſe Phyſick and Chirurgery, ought to be provided of this liquour, and ſuch like for their commodity, and profit of the Patient.

To make our Elixar vitæ, *or* Aqua Cœleſtis.

THis *Elixar vitæ* is a Medicine of ſuch vertue and ſtrength, that it helpeth in manner againſt all diſeaſes that cometh to mans body, for thoſe that are hot, it cooleth, and thoſe that are cold, it warmeth, and that it doth by his proper quality and vertue, for this I have proved a thouſand times, and have uſed it againſt ſundry diſeaſes, and alwayes have had good ſucceſſe, and the order to make it is thus.

℞. Ginger, *Zedoaria*, *Gallingal*, long Pepper, round Pepper, Juniper berries, Citron pills, Orange pills, Sage, Baſill, Roſemary, Mint, Majorame, Bay berries, Penniroyall, Gentian, Calamint, the floures of Elders, red Roſes and white, *Spica nardi*, *Cubebe*, *Lignum aloes*, *Cardamomum*, *Cinnamon*, *Calamus Aromaticus*, *Germander*, *Stacados*, *Camepiteos*, *Meligette*, Mace, *Olibanum*, *Aloes hepatica*, the ſeed of Mugwort, of each ʒ. ii. Figs, Raiſins, Dates, Almonds, Grains of the Pine, *ana.* ʒ. vi. pure white Honey ℔. i. Musk of *Levant* ʒ. i. fine Sugar ℔. iv.

Mix them altogether, and infuſe them in ℔. v. of pure *Aqua vitæ* without flegm, and ſo let it ſtand eight dayes, then diſtill it in *Balneo Mariæ* untill the feſſes remain dry, then take that and ſercolate it in a Pellicane in horſe-dung forty dayes, then take the glaſſe with the feſſes, and diſtill it in ſand untill all the ſubſtance be come forth, which will be red like bloud, and ſtinketh of the fire, and is thick, the which muſt be ſercolated as the firſt, and this is the fiery part, which is of marvellous vertue, inſomuch that it reviveth thoſe that are at the point of death, and therefore I will write of ſome of his vertues which I have proved.

The firſt water diſtilled by *Balneo*, being taken every third day ʒ. i. preſerveth the body in proſperous ſtate, and defendeth it from many ſorts of diſeaſes It helpeth all ſorts of wounds

if yee wash them therewith three or four times, and is moſt excellent againſt all impediments in the eyes, if yee put therein one drop, and preſerveth the ſight a long time, ſo that yee ſhall not need to wear Spectacles. If a young woman doth waſh her face therewith oftentimes, it preſerveth her a long time in that ſtate. If yee uſe to drink this *Elixar*, it provoketh venereous acts, and diſpoſeth women to be delivered, with divers other vertues, which I leave to the Experimentour.

The laſt water, which is red, is excellent good againſt the pains of the Mother if it be drunk. It diſſolveth alſo the Pluriſie, if yee give thereof ʒ.ii. and annoint the parts grieved therewith. It helpeth the pains of the Collick, and hardneſſe of the Milt. It is alſo good againſt paines in the teeth, and ſtinking breath, and many ſuch like things. It helpeth all manner of Fevers, and the reaſon is, becauſe it drieth up all the evill humours that offendeth Nature, as well within as without, ſo by this reaſon it is apt to help all ſort of diſeaſes. If any were ſick and could not ſpeak, let him take ʒ.i. of this with ʒ.i. of the firſt, and preſently he ſhall ſpeak moſt miraculouſly, for this I have proved a thouſand times, to my great honour and content of the Patient, and therefore I would wiſh all thoſe that profeſſe Phyſick, or Chirurgery, to be prepared with this liquour, and ſuch like, for their own profit, and health of their Neighbour.

To make Aqua Reale vel Imperiale, *which maketh the teeth white preſently, incarnateth the gums, and cauſeth a good breath.*

THe teeth being black, ruſty, and full of filth, and the gums putrified or corrupt, are the worſt things that may be ſeen in man or woman, and are alſo very unwholſome, and the remedy to make the teeth white, and to help the gums is thus. Make this water, and uſe it in the order as I will ſhew thee.

℞. *Sal gemmæ*, Roch Allum, Brimſtone, of each ℔. ii. Borax ʒ.x. Pearle beaten fine, Corrall, *ana.* ʒ.ii. pure diſtilled Vinegar

negar ℥. iv. Put all the aforesaid matters in a Goord, with his Head and Receiver, and give it fire according to art, and at the last there will come forth a white water like Milk, which after it hath stood a while will wax clear. Yee shall understand, that this water is above all other waters in the world to help Ulcers in the mouth, and to incarnate the gums, and to make the teeth white, and causeth a good breath in those which are troubled with the aforesaid matters. For of this water I have made great quantity, and it hath been carried into *Spain*, into *Almainy*, into *Poland*, into *Constantinople*, and into divers other Countries, as though it had been a divine thing, and not materiall.

For truly this experience doth cause the world to wonder at it, the use hereof I have written in this book, and hereafter I will write it again in some of my books, where occasion shall serve to use it in cures.

A kind of Pill most convenient for the eyes, and comforteth the stomack.

THose Pills which comfort the stomack, by force must help the sight, for when the stomack is filled with malign humours, it distempereth those parts that are about it, and the fumes that ascend up to the head moisteneth *Neruos opticos* of the eyes; and by this cause the eyes are offended, therefore it were necessary for those Pills that help the eyes also to comfort the stomack, which must be done by evacuating the matter hanging by vomit, and the order to make these Pills is thus.

℞. Marchpane made with Sugar and Almonds ℥. i. *Petra Philosophale* ten grains, *Elleborus niger* six grains, *Diagridii* three grains. Mix them well in a Morter in form of a paste, and make thereof five Pills, and those thou shalt take in the morning fasting, for they are of so much force and strength, that they help not onely the eyes and stomack, but in manner all diseases, because they cleanse the stomack, and evacuate the body, which two things are most necessary in all diseases.

A diſcourſe upon a Compoſition that preſerveth a man or woman in health a long time.

IF thou wilt make a paſte that ſhall have vertue to preſerve whole bodies, and to help the ſick, it were neceſſary to look out ſimples that have vertue to doe it, and when thou haſt found out thoſe drugs that have vertue to preſerve; thou mayeſt put thy truſt in them: which I diſcourſing by the way of reaſon, and conferring it by experience, have found out a number of drugs that are friends unto our nature, and preſerveth it, of the which I will ſhew thee ſome that are of great importance, which may be proved by reaſon and experience, and are theſe.

℞. *Aloes hepatica, Olibanum, Mirrha, ana.* ℥. ii. Beat them into fine powder, and make them into a paſte like a ſalve with rectified *Aqua vitæ*, then dry it in the Sun, then beat it into powder again, and make it into a paſte with our *Oleo del Balſamo*, and then thou ſhalt have a paſt of moſt marvellous vertue, for if yee take thereof every morming ʒ. i. it will preſerve him long in health, it is moſt excellent for thoſe that be wounded, or have any ſore upon them, becauſe it keepeth the ſore from putrefaction, as by the ingredient thou mayeſt perceive.

A marvellous Water, to be uſed of all Chirurgians in curing of their Patients.

IT is neceſſary for the Chirurgian in the cure of Wounds and Sores, to help the body as well inwardly as outwardly, to take away the evill qualities and corruption of the humours, and to preſerve it from putrefaction, and then the ſore will heal with little help, and in ſhort time, and that thou mayeſt doe with this Water, which is uncorruptible, and of great experience, and the order to make it is thus.

℞. Of that *Aqua vitæ* whereof we make our *Quinteſſence* ℔. x. and put therein theſe things following, Cinnamon, *Lignum aloes*, red Saunders, *Carduus benedictus*, *ana.* ℥. iii. Cloves

Cloves, long Pepper, *Calamus Aromaticus*, Saffron, *ana.* ℥ ii. Almonds, Grains of the Pine, Dates, *ana.* ℥ iv. *Melegette*, ℥ i. fine Sugar ℔. iv. Musk four carrets; let all these stand in a long necked glasse close stopped eight or nine dayes, and then distill it in *Balneo* untill yee have received ℔. v. which keep close stopped in a glasse as a precious Jewell: then distill the rest in sand untill the fesses be dry, and that will be a red Water, and will stink somewhat of the fire or smoak, which also keep in a glasse, for in time it will loose his stinking smell, and be most pretious. The first Water is of such vertue, that it helpeth all putrified Ulcers if yee dresse them therewith. The second is also perfect, that if any man drink every morning ℥ ii. it will so preserve him, that it were unpossible he should have any infirmity. For of this Water I have made great experience in many kind of diseases, and especially in the Plurisie and *Petecchie*.

To make our Caustick.

ALthough I have written of this *Caustick* in my Regiment of the Pestilence, called now in English, a Joyfull Jewell, imprinted by *William Wright*, dwelling under Saint *Mildreds* Church. Nevertheless, I thought good to write it in this place, because every one hath not both these books, and the order to make it is thus.

℞. *Arsenike cristaline*, *Sal armoniack*, *Sublimate*, *ana.* boil them, being finely ground, in as much strong Vinegar as the matter weigheth, untill two third parts be consumed, and that there remain a third; then keep it in a glasse close shut unto thy use, as I will shew thee in divers places, when occasion shall serve.

To make Oil of Antimony.

℞. *Antimony*, and calcine it untill it will smoak no more, and that it be of a grayish colour, and alwayes as it clottereth stamp it again, then take as much common Ashes as the *Antimony* finely searsed, and put them into a Retort well luted,

and

and give it fire according to art, till all the fumes or ſpirits be come forth; giving you charge, that your Receiver be very great leaſt all break. This Oil is of marvellous vertue againſt Ulcers, if yee give thereof four grains with any Sirrup; it helpeth the Fever preſently; it helpeth Fiſtulaes; and to be ſhort, it is moſt wholſome in divers things. But it were neceſſary for the Chirurgian to be expert in the uſe thereof, and to mix it according to his work. And therefore he that cannot uſe it well, were better to let it alone, becauſe it is a perillous thing unto the unskilfull, and pretious unto thoſe that know how to uſe it.

A precious Liquour above all other.

THis is the moſt precious water that may be made in the world, and his vertues are ſuch, and ſo many, that they cauſe the world to marvell at them. The *Mirrha* and *Aloes*, with Verniſh, and with as much of our *Quinteſſence* being mixed, which without Fire, Aſhes, and Coals cannot be ſeparated, and when the Air, the Water, and Earth are ſeparated, each of them ſhall be apt to mitigate pains, diſſolve humours, help wounds, diſſolve pains within the body, and ſuch like matters. This water I have uſed divers times, and cauſed the world to wonder at its operations, and ſo ſhall every one doe, that deſireth to follow the right way, and that will be a child of Art. Thou ſhalt underſtand, that I would have written this plainer, but that I write it to thoſe that have judgement both of the quantities and vertues; becauſe Pearls are not for Swine.

A Secret of marvellous vertue.

R *Ec.* A new Brick forth of the Kill, and break it in ſmall peices like a Nut, then lay them in the fire untill they be red hot, then take them forth, and quench them in ſweet Sallet Oil, then take them forth again, and lay them in the fire untill they be red hot, then quench them again, and this yee ſhall doe at the leaſt five times, and at the laſt time take them forth,

and

and put them into a glaſſe, with *Aloes*, Frankincenſe, and *Mirrha*, and diſtill it according to art; then ſeparate each liquour by himſelfe, and therewith thou ſhalt work wonderfull cures, if thou knoweſt how to uſe it, and whereunto.

Our Secret of marvellous vertue in act and ſtrength

THis Unguent is of marvellous vertue, and was never made by any before, neither Antients nor of our time, which Unguent helpeth putrified Ulcers in the legs, ſo that it is to be wondered at: for it worketh divers operations, it mortifieth the evill, mundifieth, incarnateth, and ſiccatrizeth, which things to the Profeſſours of the Art ſeemeth hard: Nevertheleſſe it is true, as I have proved an infinite of times; and becauſe the world ſhould have it, I have written here the receipt.

℞. Of our *Magno liquore*, and Oil of Maſtick, made at the Apothecaries, and put them into a veſſell of Copper, with as much Litarge as yee ſhall think good, and ſo let it ſtand a good while on the fire, and put thereto of our *Cerotte Magiſtrale*, and incorporate them well together, and ſo of yellow it ſhall become black; then take it from the fire, and put therein *Mercury precipitate*, and ſtir them well untill it be cold, and herewith thou ſhalt work wonders. It would be neceſſary for him that will make this receipt, to conſider well of the Ingredients of the Compoſitions, which are written in this book.

To rectifie and preſerve the ſight of thoſe that are weak-ſighted.

IF thou wilt rectifie and preſerve the ſight in thoſe that are weak-ſighted, of what cauſe ſoever it be; thou ſhalt make this water, and uſe it according to this receipt.

℞. Fenell ſeed, the flours of Roſemary, Rew, Celendine, *Carduus benedictus*, Staveſeaker, Eufrage, of each a handfull, Cinnamon, Nutmegs, ſweet Almonds, of each ℥. i.

Stamp all theſe groſly, and infuſe them in thirty pound of pure white Wine, then let it ſtand four dayes, and then diſtill it in *Balneo*, untill yee have received four pound, which keep cloſe by it ſelf, and when thou wilt uſe it, put thereof one drop

drop into the eye when yee goe to bed, and in the morning when yee riſe; and thus uſing it, it will preſerve the ſight a long time.

Of Lac Virginis, *and the order to make it*

THis *Lac Virginis* is a ſolution of *Saturne*, and *Sal gemmæ*, which is a thing moſt neceſſary for the Chirurgian to uſe, and the order to make it is thus.

℞. Litarge of gold as much as yee think good, and beat it into fine powder, then put thereon ſtrong diſtilled Vinegar, and ſo let it remain two or three dayes, ſtirring it every day, then boïl it untill half be conſumed, then let it repoſe two or three houres, and the Vinegar will be clear and of the colour of Gold, then pour it forth into a glaſſe, and keep it, then take *Sal gemmæ*, and rain water, *ana.* and diſſolve it on warm aſhes, and when it is diſſolved, keep it in a glaſſe, and when thou wilt make *Lac Virginis*, take of each of theſe ſolutions alike, and mix them together, and thou ſhalt ſee a ſtrange thing. For as ſoon as they are mixed together, they will turn into a white Unguent like Ceruſe, or white Lead, which ſerveth in divers cauſes according to the intention of the Chirurgian.

The ſolution of Litarge by himſelf, with as much Oil of Roſes, being mixed together, maketh a delicate Unguent, and refriſcative, which ſiccatrizeth Ulcers with great ſpeed.

To calcine Tutia, *and to bring it into a ſalt.*

THou ſhalt diſſolve thy *Tutia* in this water following.

℞. *Sal niter*, Roch Allum, Vitrioll, Sinaber, *ana.* ℔. i Beat them together, and diſtill them according to art, then take that water, and put therein thy *Tutia*, and let it diſſolve upon the warm aſhes, and when it is diſſolved, vapour away the water untill it remain dry, the which take forth, and put it into an earthen pan unglazed, and calcine it with a ſtrong fire, then diſſolve it in diſtilled Vinegar, and when it is diſſolved, vapour away the Vinegar, and the ſalt will remain in the bottom, which ſerveth much for *Tincture*, and to make a

Liniment

Liniment for the eyes, the which is moſt precious and rare, for if ye mix a little thereof with Hogs greaſe and Camphire, and then put it into the eye, it helpeth them with ſuch ſpeed, that it is to be wondred at, and not without cauſe. For his nature is to give light, and to heal things imperfect. The *Tutia* mixt with Borax, and with our Varniſh that we guild leather with, and given in projection upon *Venus* melted, it cauſeth it to be in colour not much differing from *Sol*, of the which thou mayeſt make ſtrange things, for he that knew the vertue and qualitie of *Tutia*, as well in *Alchymie*, as in infirmities, was to be counted a wiſe man.

To Precipitate Mars, *and to bring it into a red powder, called* Crocus Martis, *the which ſerveth for divers purpoſes.*

RECIPE, *Sal niter* refined, Roch Allum, Vitriol Romain, *ana* and thereof make a water according to Art, with all his ſpirits, and in that water diſſolve thin plates of Iron or Steel, and when it is diſſolved, vapour away the water, untill it remain dry in a red powder, then take it forth, and calcine it in a Furnace of reverberation 24 houres. Then keep it to thy uſe, untill thou knoweſt more thereof, for it is wonderfull in his operation, as I will ſhew thee hereafter.

A Secret of Turpentine of Ciprus.

THE Turpentine of *Ciprus* is a kinde more finer then our Turpentine, and without compariſon, and of more vertue then ours is, and this the Doctors ſay, doth diſſolve pains and preſerveth the body, if it bee taken inwardly, becauſe they ſay, That Turpentine is an uncorruptible Gum, the which is moſt true. But in that Gum there is one part thick and groſſe that hindereth his operation, and he that can ſeparate this groſſe part from the noble parts, ſhall doe great wonders therewith: It is needfull then with the fire, and the means of our Quinteſſence, to make the ſeparation of the Elements, the which are four, Water, Oyle, Liquor and Earth. The Water is profitable, the Oyle is perfect, the Liquor is noble,

and the Earth that remaineth, is ſpoiled, and of no ſubſtance, and with thoſe things thou mayeſt doe high and great cures, when they are applyed according as they ought to be, becauſe many good and profitable things, through the want of perfect application in time and place, many times doe hurt, and to ſhew the truth, I will ſhew thee an example of wine, the which is a precious liquor, the which being drunk in the morning is hurtfull to many, to eat meat betwixt meals is not good, and many ſuch like things, that when they be not done with order doe hurt, and therefore it is neceſſary for thoſe that will underſtand, that matter to be of a good intelligence, as well in making it, as in uſing or applying it to the ſick.

FINIS.

Rubia tinctorum — 94 —

Oil of Sulphur & Oil of Vitriol

91 —